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MONTHLY

March 1929

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Easter Issue



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# Moody Bible Monthly

MARCH, 1929

## EDITORIAL NOTES

Now is Christ risen from the dead and become the first fruits of them that slept. ... O death, where is thy sting? O grave, where is thy victory?

**Cut** The sting of death is sin; and the  
**from** strength of sin is the law. But  
**Loaf** thanks be to God, which giveth us the victory through

our Lord Jesus Christ.—1 Corinthians 15:20, 55-57.

She had come from Indianapolis and was a student at the Moody Bible Institute. It was Christmas night in a Chicago hospital. Several times during the day she had said that she knew she was going and that she would be glad to go.

"I have been studying to know the Word," she said, "and now I am going to see the WORD."

She was never delirious, but conscious to the last.

Just before death came her face brightened, and she said,

"Why, there's Mother!"

In a moment, she added,

"And Grandmother, and Minnie!" (Her sisters say that she had never seen either of them in life).

She named one after another who had passed away, and then she seemed to see others whom she could not name, adding,

"I wonder who those boys are? I don't know them."

And she was gone.

What is it that can explain a beautiful death-bed experience like the above? There is nothing of which we know other than the glorious truth resting on that historic fact revealed to us in that Holy Scripture quoted from Paul's First Epistle to the Corinthians.

Thanks be to God who giveth us the victory!

\* \* \*

It was said of the kindly and eloquent Phillips Brooks that he was a great preacher of the secondary truths of the gospel. There are not a few

**Preaching** good if not great, preachers  
**in** of the secondary truths of  
**Lent** the gospel today, but there are not many good or great preachers of the primary truths. It takes exceptional courage to preach such truths for they are exceedingly unpopular. And yet because they are the primary truths they call for the greater emphasis and the clearer presentation, and the faithful shepherd will not lose sight of that fact. He will subordinate popularity to fidelity, and will give his people what they need to hear rather than what they want to hear.

These remarks find occasion in the circumstance that this month brings us again face to face with the great doctrines based

on the betrayal, the death and the resurrection of our blessed Lord. What an opportunity to once more set forth His twofold personality as the Son of God and Son of man, the significance of Gethsemane, the supreme importance of Calvary in the plan of salvation, and the glorious prospect set before us in the fact of His resurrection from the dead!

There are always those in every congregation looking for the instruction and longing for the comfort only obtainable from the interpretation and application of these great truths. While on the other hand it is the consolation of the preacher that whether men will hear or whether they will forbear it is required in a steward "that a man be found faithful" (1 Cor. 4:2). God will take care of His own Word and prosper it in that whereunto He hath sent it, if only we give it the needful utterance.

Young preachers may find some help for sermons in this Lenten season in the small volume by the editor-in-chief, entitled, *My Faith in Jesus Christ* (Revell), a selection from which is given on another page. We would also recommend *The Six Miracles of Calvary*, by Bishop Nicholson; *Atonement and Law*, by John M. Armour; *The Power of Jesus' Blood*, by C. E. Putnam; *How Does the Death of Christ Save Us?* by Henry C. Mabie; and *The Empty Tomb*, the last-named being a collection of sermons by Spurgeon, MacLaren, Moody and others. Any or all of these books may be obtained through the Bible Institute Colportage Association, 843 North Wells Street, Chicago, at comparatively small cost. It is hoped that their usefulness may be appreciated and that they may bring blessing to many congregations.

\* \* \*

*The Essentialist* is the organ of the League for Faith and Life of the Methodist Episcopal church, and a recent issue reports a hearing given by the Board of Bishops to a committee of the League which addressed them on the curricula of the colleges and universities of Methodism.

Dr. Harold Paul Sloan, editor of the *Essentialist*, was the spokesman of the committee, and gave the names of a number of Methodist preachers and professors who were "teaching the Unitarian point of view," and the names of books in the course of study of the church of which the same was true. "Do you want to produce other Fossdicks to confuse the preachment of Methodism?" he asked.

Not only is error being taught, accord-

ing to Dr. Sloan, but the truth is being withheld. He pointed out that in "the proposed course," no book on archaeology is included notwithstanding how buttressing it is to the historic faith. "Why is not Sir William Ramsay's *Bearing of Recent Discoveries upon the Trustworthiness of the New Testament* put in this course?" said he. "Why have we no books defending the virgin birth and no book buttressing faith in the resurrection?"

We believe Dr. Sloan was well within the facts when he told the bishops that "Methodism is waiting for an aggressively evangelical leadership," and that in no other way than by a firm emphasis upon evangelical truth "can Methodism become again a great and conquering force in this world."

The Methodist church last year gained but fourteen per cent, standing ninety per cent below Lutheranism, according to Dr. Sloan, "and only thirty-nine per cent above Unitarianism" which latter body "had suffered a loss of more than twenty-five per cent."

\* \* \*

Howard Osgood is a name almost forgotten today, although his death occurred perhaps less than twenty years ago. He was a Baptist clergyman and an educator with honors from Harvard, Brown and Princeton. He occupied the chair of Hebrew first in Crozier and afterward in Rochester Theological Seminary, and he was a member of the American Committee for the Revision of the Old Testament. We had the pleasure of knowing him personally, and the other day we came across a letter of his with a sentence or two well worth quoting in these trying times:

"Some men look at the dark side, the failures, denials and infidelity of those who went out from us. But there is another side of the multitudes whom God is gathering to Himself. 1 Corinthians 1:26-31 is as true now as in Paul's day. Jesus Christ is more than a match for all the wise learning of this world. He is wiser than all universities. I have always regarded your 'university' (the Moody Bible Institute) where Christ alone is set forth as containing all the treasures of wisdom and knowledge, as immeasurably greater and stronger than those who boast of their own learning."

The above was written in response to a request for Dr. Osgood's aid in the preparation of what is known as the Scofield Reference Bible, an aid which he expressed himself as very glad to render.

\* \* \*

*The Lookout*, a publication of the Disciples of Christ devoted to Christian edu-



cation, recently conducted a symposium upon the question, What are the qualifications of my ideal teacher? And from the letters submitted there was a predominance of opinion that the ideal teacher must know the text-book—the Bible.

This is interesting and important in view of the tendency of certain leaders in teacher training to place less emphasis on a knowledge of the Bible as a qualification for Sunday-school teaching. Quoting the *Lookout*:

"In these days when leadership training is coming to include everything but a knowledge of the Bible, the unanimity of opinion of these letter writers is significant. It indicates that the mere pupil in the Bible school understands that the teacher's place is to teach the Bible. Further, these pupils assume that a teacher to teach the Bible must know the Bible and that such knowledge comes from studying the Word."

In this connection we are reminded of Dr. Walter L. Lingle's words in a recent issue of the *Presbyterian of the South*, where in referring to the Montreat Summer Conference, he said:

"It has been frequently noted that the most popular hour on the program every year is the Bible hour. One hour on the program every day during the season is set apart for Bible study. The best Bible teachers are invited to fill this hour. As a rule they adopt the expository method and unfold the meaning of the Scripture and apply it to the hearts of the hearers. The people rejoice in this kind of Bible teaching or preaching, and often ask why our regular pastors do not do more of it."

Perhaps we need not apologize for quoting a third publication here, the catalog of the Moody Bible Institute of Chicago, one paragraph of which reads thus:

"In the curriculum of the Institute everything gives way to the Bible. No matter how well trained a student may be in any form of practical Christian work for the home or foreign field; no matter how deep his spiritual experience, or how fervent his zeal in soul-winning; no matter what natural gifts or qualifications he may possess, if he be not grounded in the Word of God he cannot be an entirely safe leader among men, nor can he truly glorify God in his service."

\* \* \*

At the annual meeting of this body in January, Rabbi Israel Goldstein, of New York, protested against Christian missions to Jews. Judaism was a great religion, he said, capable of bringing into the life of the Jew spiritual benefits and all that was necessary to create and foster the true American spirit. Why then, waste so much time and effort in preaching about Jesus Christ to the Jew? No single act on the part of his Christian brothers would so tend to cement the mutual good will and understanding between them and the Jews as their decision to stop such unsolicited proselytizing.

The council assured the Rabbi of their cordial desire to co-operate with their Jewish fellow-citizens in friendliness and good will, but reminded him that it was

an American principle to give the largest possible liberty to all faiths in contributing to the American life. The gospel of Jesus Christ is a gospel for the whole world, they said, and at its very heart is the missionary command of Christ, "Go ye into all the world and preach the gospel to every creature." Not to go to any group of people would be a discrimination against that group from the Christian point of view.

The Home Missions Council represented thirty-eight boards of home missions of the United States and Canada.

In an editorial of a Jewish paper where the Rabbi's protest and the council's reply were given *in extenso*, the editor recognized that in face of the Christian position all protests were futile, and urged his Jewish co-religionists to teach their children the faith of their fathers and to wait until the Christian attitude toward the Jews underwent a change. We commend the advice of the Jewish editor, for we believe that if the faith of their fathers were faithfully taught to Jewish youth, it would prepare their hearts to receive Jesus as their promised Messiah.

\* \* \*

Correspondents frequently ask us to comment on this "counsel," and show up its serious and dangerous errors from the evangelical standpoint.

**"Dr. Cadman's Counsel"** But this we cannot undertake to do except very occasionally. The eminent author of the counsel is what in these days is called a modernist, and Modernism is about as far from evangelical truth as Unitarianism itself. Of course, a large part of the newspaper public to which the counsel is given knows little or nothing about this and supposes it is getting the very best possible advice on its grave problems! The fact also that this gentleman has been president of the Federal Council of the Churches of Christ in America greatly adds to the weight of his words.

Nevertheless, all we can do is to teach the positive truth of the Bible as we understand it; to urge our ministerial readers to cultivate the art of expository preaching; and to plead with Christian parents to establish or restore the family altar in their homes and seek to awaken a love for the Holy Scriptures in the hearts of their children by becoming better acquainted with it themselves. No one who accepts the Bible as the revelation of God and is familiar with its contents can be misled by such counsel, though his heart must be grieved for "the ignorant and them that are out of the way."

\* \* \*

Circumstances make it necessary for us to scan not a few newspapers representing various parts of the country. Of course some of them are opposed to the Eighteenth Amendment and the Volstead law. But of all the papers we read there is none approaching the

**Anti-prohibition Frenzy** *Chicago Daily Tribune*, "the World's Greatest Newspaper," for vehemence and virulence of opposition thereto.

From a single editorial of that journal we quote the following utterances:

"This crime by the quick trigger prohibition enforcement agents in a moral sense was simply murder."

"Prohibition enforcement has been entirely indifferent to this tragedy in an American family."

"None of the prohibition moralists has expressed the slightest regret that an innocent man was in effect murdered."

"If there were any humanity or Christianity in these fanatic ranks this crime would have been horrifying even to the zealots."

"The killers are protected in the federal courts."

"Fanaticism in the United States . . . becomes more savage, brutal and inhumane."

"Obstinacy and resistance infuriate the persecutors and they dismiss all restraints."

"They kill without compunction or regret."

"They delight in the ruin they may cause."

"Prohibition is in this infuriated state of mind and its zealots have lost their reason."

The editorial (it appeared in the issue of December 20) was entitled, "Prohibition in a Frenzy," but it looks to us as though it were anti-prohibition that was in a frenzy.

What do our readers think?

\* \* \*

The American Blind Colporteurs' Society is the name of a movement founded by the Rev. Neil McIntyre, blind evangelist of New York, which contemplates the brailing of a religious monthly magazine for the blind, and as the majority of the blind are poor, the magazine will be free. The work appears to be worthy of support and checks payable to the society may be sent to the treasurer, William H. Fortune, 88 Franklin Street, New York.

\* \* \*

Our January issue contained a contribution from Rev. Dr. Walton, of Lacota, Mich., entitled, "What a God-Anointed Ministry May Accomplish." And in the next to the last paragraph an error occurred for which we are responsible, which we desire to correct, and for which we apologize.

**A Correction** Dr. Walton wrote:

"It is now thirty-five years since a physician was called to my room. It was a physician who encouraged me to pray for the healing of others."

In our editorial rooms it was assumed that the physician who encouraged Dr. Walton to pray for the healing of others was the same physician who was called to his room thirty-five years previously, and our editing so made it appear.

We now understand however, that what Dr. Walton meant to convey was that he himself had not employed the services of a physician for thirty-five years, and that it was a physician, though not the one he had last employed, who encouraged him to pray for the healing of others.

Moody Bible Institute Monthly



# Why I Believe in the Bodily Resurrection of Christ

By Rev. James M. Gray, D. D.

Reprinted from *My Faith in Jesus Christ*

THE pronoun in my title is employed in the first person, singular, for a particular reason. I am not to present the usual formal argument for the resurrection of our Lord, nor am I to marshal any considerable number of its proofs, but simply limit myself to a kind of personal testimony.

One day I found myself asking why I believed that Jesus Christ arose from the dead? It was not why any one else believed it, but why I believed it. And on reflection I found that I believed it because I believed in myself! I meant thereby that I myself had risen from the dead. To be sure I had not risen physically, but I had risen spiritually, which seemed to me more important. At least the one resurrection was incident to and carried the assurance of the other.

For example, it is written in the Bible:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Now there came a day in my life, or rather a night in my life, when I did that thing and when I was saved. Saved so that I have never doubted it from that moment.

This is my experience, if I may be permitted to speak of it to the Lord's glory. I was brought up in a Christian home, nominally Christian at least. I always went to church, and when I was fourteen years of age, and knew "the creed, the Lord's Prayer and the Ten Commandments," I was "confirmed in our most holy faith," to quote the catechism of my church. Moreover, my life, outwardly at least, was one against which the world had little or no complaint to make. But I had passed my majority, and already had my face turned to the Christian ministry, not as a divine calling indeed, but a profession merely, before I experienced conversion, before I came to know experimentally our Lord Jesus Christ.

## The Author's Conversion

These were the circumstances of that conversion. I was seated alone in my room at midnight, reading a devotional book. Reading it not so much for its devotional as for its literary value, when my eye fell on this sentence: "*The soul not already won to Jesus is already lost.*"

"Why," said I, "that means me! My soul is not won to Jesus. Moral man and church member that I am, there is nothing in my life to indicate that I belong to Him!"

And quicker than it takes me to express

*I am he that liveth, and was dead; and behold I am alive for evermore.—Revelation 118.*

the words, there came over me through the convicting power of the Holy Spirit, as I believe, an overwhelming sense of my lost condition. It seemed as if the mouth of hell was yawning to receive me, and that the mighty and merciful hand of God alone prevented me from falling into the abyss!

I had always "said my prayers." From childhood, I had never retired to bed without falling on my knees and repeating the Lord's Prayer at least. But that night, like Saul of Tarsus, at Damascus, I *prayed*. I cast myself down, and cried out in the words put by my Lord on the lips of the publican, "God be merciful to me a sinner!" (Luke 18:13.)

God heard my cry that night. I have no doubt about it.

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Ps. 40:23).

The next morning I realized that I was a new man living in a new world. I cannot go into details, but the next day I seemed to have cut myself off from my past as effectively as the dropping of a curtain cuts off the view of the stage. To former companions or associates I became dead. The same as to pleasures and social pastimes to which I had been accustomed. No human voice told me to do this, not even a pastor, for the only pastor I knew would probably have advised against it. It was God's voice that spoke to me. God became very real to me that day, very near, very holy and very lovely. I feared Him and I loved Him.

## A Change of Motive

But there was another change in my life, equally as sudden and equally as pronounced. I was no longer a mere "student for the ministry," I became at once an evangelist. That is to say, I began to feel a real interest in other souls and to desire to see men saved as I was saved. My "studying for the ministry" had been rather a perfunctory affair theretofore, without much heart, without much ambition, without much success. Other lines of worldly opportunity had begun to have a strong interest for me, politics for example. My chances there were very attractive indeed, but the sun had scarcely set on the day following my conversion, before I had deliberately, irreversibly and with my own hand closed the door of political preferment that was open to me. Henceforth I was for God and for His Son Jesus Christ.

Surely there was something supernatural

in all this. That I was rather out of my mind was the supposition of acquaintances and relatives, but that I had really come into my mind, a rectified mind by God's grace, was the sober conclusion of my whole being.

I look back upon that night now, not far from half a century ago, as I have looked back upon it many a time before, and I say as I have said before, "That night I confessed with my mouth the Lord Jesus; that night I believed in my heart that God had raised Him from the dead, and that night I was saved!"

"I am he that liveth and was dead; and behold, I am alive for evermore." My Lord said that concerning Himself to the apostle John (Rev. 1:18), but by His undying love for me I may now say it of myself in Him.

Knowing therefore that I myself have risen from the dead in a spiritual sense, convinces me beyond a peradventure that my Lord has risen from the dead in a physical sense, "even as he said."

## II.

The foregoing may be said to be an argument from experience, but here is another from history.

Take Sunday, for example. How did it get here? How did it come to be? I mean Sunday as Christian people have regarded it all over the world. There is something decidedly supernatural about Sunday, and supernatural, if I may so say, on the broadest scale.

The first day of every week we call a halt. We close our schools, our stores, our shops, our mills. All work is reduced to a minimum on that day. Games, play and worldly amusements are cut out. The farmer

"Collects his spades, his mattocks and his hoes."

We change our clothes and put on our "Sunday suit." We do all this as a means to an end. Our great purpose is to "go to church." We worship God. We tune our praises to His Son Jesus Christ. We join in the Lord's Supper.

"See the feast of love is spread!  
Drink the wine and break the bread—  
Sweet memorials—till the Lord  
Calls us round His heavenly board."

Nor is this all. We do it not only in the United States, in every city, town and hamlet thereof, but it is done in every nation under heaven. All races, languages and conditions of men do it, from the prince in his palace to the peasant in his hut.

And what is more, it was done a century ago, two centuries ago, ten centuries, twenty centuries ago, but there it stops, or rather there it starts! We know the

year, the month, the week, the day when it began, and we know the place.

### What Started the Idea of Sunday?

How is this strange thing explained? The answer is clear, there is no mystery about it. It was the resurrection from the dead of Jesus Christ that started it.

Did that event never occur? Who in the light of such a historic fact can doubt it? As Abraham Lincoln said: "You can fool some of the people all of the time; you can fool all of the people some of the time; but you can't fool all of the people all of the time." And yet this is what must be predicated of all of the people all of the time, the people who have been called Christians for the last two thousand years more or less, of every language and in every land. This is what must be said of them provided that Jesus Christ did not rise from the dead on the first day of that week in the memorable year, A. D. 33! They have all been fooled all of the time. Is that likely?

### Trying to Fool the People

What are some of the theories by which skeptics and unbelievers have affected to believe that all of the people have been fooled all of the time?

In the first place, some have denied the reality of Christ's death altogether, calling it a trance, and saying that His "resurrection" was merely recovery from a deep swoon! Six hours nailed to the cross, the soldier's sword piercing His side for blood and water to flow out, all this ending merely in a swoon! Passing entirely by the scriptural passages refuting such a theory, one might ask in the words of Christlieb: "How could the pitiable appearance of one who was just recovering from deadly wounds give rise to such a sudden and enthusiastic belief in the resurrection of death's conqueror?"

Some who admit the reality of Christ's death attribute belief in His resurrection to visions experienced by the disciples. Renan, the French writer of the last century, affirmed this. "The little company of Christians on that day accomplished the true miracle," said he. "They raised up Jesus in their hearts by the mighty love they bore to him. They resolved that Jesus should not die, and in that sense their love was stronger than death."

That is to say, they *imagined* that Jesus arose from the dead and their imagination of it was so strong that they believed they had seen Him! This in face of the fact that the reports of Christ's resurrection profoundly startled the disciples, both men and women. Those reports so broke in upon their sorrowful disappointment that at first they absolutely refused to believe them! As Christlieb quoted above remarks, "Did ever unbelief give a more flagrant proof of its inability to afford a natural explanation of divine facts than this?"

### III.

But in the third place, I believe in the bodily resurrection of Christ, because I believe the Bible to be true, credible that is, in its statements of fact. I cannot pause

here to elaborate the proof of this, which I have taken occasion to do at other times,\* but I affirm with confidence that the confirmatory evidence of the Bible is stronger today than it ever was. There never was a more unhappy time for the infidel and destructive critic to set up a charge of falsity against the Bible.

Now the Bible affirms the bodily resurrection of Christ.

1. *The Old Testament predicted it.* Paul tells us so in his First Epistle to the Corinthians:

"I delivered unto you first of all, that which I also received, how that Christ died for our sins, *according to the scriptures*; And that he was buried, and that he rose again the third day, *according to the scriptures*" (15:3, 4).

The inspired apostle means the Old Testament Scriptures because the New were not then written and in circulation as such. It might be difficult for the casual reader of the Old Testament to discover such predictions of Christ's resurrection, and yet a notable one will be immediately recognized. It is in the Sixteenth Psalm, where David sings:

"Thou wilt not leave my soul in sheol, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand are pleasures for evermore" (vv. 10, 11).

Now David did not speak this concerning himself, but concerning Christ, as the inspired writer of the Acts emphatically declares:

"Being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hades, neither his flesh did see corruption" (2:30, 31).

2. *Christ Himself predicted His resurrection.*

"Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (John 2:19-21).

This prediction so alarmed His enemies that after His body had been deposited in the tomb, the chief priests and Pharisees came together unto Pilate, saying:

"Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. 27:63-66).

But

"Vain the stone, the watch, the seal;  
Christ hath burst the gates of hell!  
Death in vain forbids His rise;  
Christ hath opened Paradise."

3. *Competent eye-witnesses testify to His resurrection.*

"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

These appearances were not all on one day, you observe, but during forty days, six weeks practically. They were not appearances in the night when observers are more liable to hallucinations, but in the day as well as the night. They were not appearances afar off, but near at hand. He walked and talked with His disciples. He ate and drank with them. He showed them the marks of the spear in His side. And He said to one of them, the disciple who doubted:

"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing" (John 20:27).

And consider the number of disciples who thus beheld Him! Paul in 1 Corinthians 15:5-8 mentions no less than 514! "Above five hundred brethren at once." One eye-witness might be deceived, or two, or a dozen, or twenty, but 514? Hardly!

And reflect also, that Paul appeals for a confirmation of what he says to *witnesses who were still living!* "Shall we suppose that a man like Paul, writing to the church in such a world-renowned city as Corinth, and relating a fact on which he rests the whole Christian faith, shall we suppose that he would appeal to well-known witnesses without being sure of their veracity? Clearly this is a moral impossibility!" (*Modern Doubt and Christian Belief*, p. 478.)

### The Laws of Evidence

*A fact on which rests the whole Christian faith.* There is no question about that. If Christ be not risen He is not the Son of God (Rom. 1:4). If He be not risen His atonement is without effect (Rom. 4:25). If He be not risen our prayers and supplications are without avail (Rom. 8:34). If He be not risen our hope of resurrection and glorification with Him is null and void (1 Cor. 15:49; Phil. 3:20, 21). Who is ready to believe that?

I am no authority on the laws of evidence, but there are those who are, and who testify that the bodily resurrection of Jesus Christ has as much proof in its support as any fact in human history. Proof that would be admitted in any court of justice. Proof upon which any fair-minded jury would render a verdict that it did occur.

"Why then," as the late Thomas R. Marshall once asked, "why then, will men cry when they may laugh? Why will they mourn when they may rejoice? Why will they seek to doubt when they may believe? Why will they put on sackcloth when they may be clothed in garments of light?"

Echo answers. Why?

"It is not so easy to be a Christian as some men think. For a living soul really to trust in Christ alone, when he sees nothing in himself but evil and sin, is an act as supernatural as for Peter to walk the sea."—Joseph Hart, in *The King's Writ*.

\*See the author's *Primers of the Faith* (Revell), and *The Outposts of the Citadel, or Why I Believe the Bible Will Stand* (The Bible Institute Colportage Association).

# "He Showed Himself Alive after His Passion"

(Acts 1:3)

Notes of a Sermon by the Right Reverend G. Handley Moule, D.D.,  
the Late Lord Bishop of Durham, England

**M**Y OBJECT in taking these words is a simple one. Let us watch the risen Saviour as He appears to His followers and deals with them in His resurrection life and power, on some representative occasions. And let us thus remind ourselves that He offers Himself to be the Friend, Companion, Guide and King of His disciples under all the circumstances of human life.

## I.

I take first the interview with Mary in the garden, recorded by John (20:11-18). In this, His first interview after the resurrection, He deals in the solitude of private intimacy with a soul apart. He meets it, not in a consecrated temple, but in a quiet garden.

### Our Individual Friend

I gather from this short history that Christ offers Himself to each of us as the individual Friend. In times when perhaps you are literally alone, or alone as to heart-sympathy, your Lord offers to be the Friend who comes closer than any other individual spirit can come to yours. He comes to call you by name, to hear what you have to say in the deepest confidence to Him, to bless you with the friendship of Himself. Wonderful thought! He rises in majesty from the dead, and what does He first do with His victory? He comforts the solitude of a woman's broken heart, by showing Himself to her as her Shepherd, Healer, Friend.

The risen Jesus offers likewise to be your individual Comforter, your understanding Pastor. And He has all the gracious leisure of an endless life in which to attend to you.

We note that this conversation of friends took place in a garden—as if to remind us that not only when we are worshipping in the house of prayer, but out under the sky of the common day, "Jesus is there," the unseen, inseparable Companion.

## II.

And now, another interview occurs (Luke 24:13-32). It is the afternoon of Easter Day. Observe again the Lord. It is the hour of His triumph. He has conquered the powers of death. How does He spend the triumph-time? Walking as man with men along a country road; keeping company with two Galileans, slow of heart, disappointing in spiritual condition. Gently he introduces Himself, and then talks to them about the Bible. Their hearts burn as they go. At last they sit down to a meal with Him, as with a friend. He breaks the bread. They know Him. It is the Lord.

Here the risen One offers, in the majesty of His eternal life, to enter into human fellowship, to make Himself harmoniously "the third with the two."

Blessed is the friendship that is ruled by the way to Emmaus. Blessed are



those, in any way associated with each other, who have the Lord in their company, to sweeten it, to hallow it, to fill it with His peace.

Till grace teaches us better, we are all shy of Him. We may willingly pay adoration to His name; but when He says, "Shall I sit by you in your home, and go with you when you walk, and be everywhere your Friend, and overhear your hourly talk?"—then it is grace, not nature, which welcomes Jesus in.

But shall we be afraid of "the Son of the Blessed"? Shall He not be loved, as the unseen Listener to all we say to one another, the intimate Associate of all our life? Shall we not make the experiment?

We shall find that, far from spoiling any friendship worth the keeping, He will elevate and sweeten it unspeakably.

### Out in the Open

And where will He do so? Emmaus answers that He will do it "out in the open"; where people were passing up and down; in the business of everyday life. It was just thus (for that day was not the Sabbath, but the day after) that He gave Himself to those two friends, and so that the walk to the village was for them a walk to the gate of heaven.

## III.

Another interview; and now it is the evening (John 20:19-23). The doors are shut on the disciples. The meal has been eaten. The food is still on the table. And again, it is no sacred place, in the sense of temple or of church; it is a "living-room." "Then came Jesus, and stood in the midst."

Here I see Him offering Himself as the Friend of our social hours—when we are gathered, not at His table, but at our own. He cares to be the Companion of our common life; not to throw a chill over it, not to rebuke one single thing worth the attention of the heart and mind of man. He only desires to be the ruling Presence, the willing Associate, who is also Lord and King.

Looking at this scene, I plead for such a heart-welcome of Him that it shall never be unnatural if the name of Christ comes out in the common conversation, or if the work of Christ enters into it.

Does this sound paradoxical? It ought not so to be. Approach this social enjoyment of your Lord by the path of a personal intimacy with Him. Approach it by the secrecy of Mary's interview, and by

the privacy of that at Emmaus, and you will find that there is nothing strained in the recognition of His nearness at your home table, or by your home fireside.

### A Subject for the Drawing-Room

It was (and I believe that it still is) the custom of the Jews at the Passover to leave an empty chair for the expected Messiah to find ready if He should come. I do not say that we should literally so set a seat for Christ; but let us do so in spirit. I have heard it said that the subject of religion is not suitable for a drawing-room. Nay, the Lord of the upper chamber claims all our chambers, if we ourselves belong to Him.

## IV.

Lastly, we have the interview (John 21) by the lakeside in Galilee. The Lord has watched His people through their night of toil. As the morning dawns He stands on the shore; He grants them a great haul of fishes; He makes Himself known to them in an act of power and love. They see and know Him. Then they sit down with Him and break their fast on the beach in His company and as His guests.

What do we learn here? Again we are out in the common places of life. The garden, the walk, and now the shore—it was there that Jesus "showed himself after his passion." And here again we behold the willingness of our Master to be with us in whatsoever the common day may bring. The disciples are in the midst of their earthly occupations, busy with boat and oar, fully occupied with the interests of their common work; and He thinks this no unsuitable opportunity for manifesting Himself to them. I learn thus that He claims our hours of labor and of business—not to put the daily duty out of order, but rather to glorify it and speed it, by the thought that He is there.

### The Saviour Claims the Whole

Thus the risen Saviour, in His mysterious human life, claims for Himself, not parts and fragments, not nooks and corners, of your heart and life, but the whole space, the whole time that He may bless it all.

Is this thought welcome to us and dear? To many as I well know it is the very joy of their hearts to know that they cannot ever be out of the reach of their unseen Lord. Well let us cultivate this joy. Spiritual joy, what is it? It is the Lord Jesus Christ realized. Cultivate this joy, then, by getting better and ever better acquainted with Him.

So let the risen One come to you, and manifest Himself to you, and open to you His heart, and open to you His arms. Blessed are they who have so seen His face that they shall not be afraid of being held forever in His hands who is their Master and their Friend.



# The Lord's Day and His House

By Evangelist H. H. Newell, D.D., President of the Lake Odessa Bible Conference

**J**ESUS refers to the Temple, as "My house." "My house shall be called a house of prayer." The Saviour who is unchangeable, with a love that knows no deterioration or decay, still regards the church as "My house."

Of the eleven or twelve times that Christ appears after His resurrection, two appearances were in the upper room upon the first day of the week or the Christian Sabbath.

It is of great significance that Jesus should wait eight days, the whole week through, that He might come again on "the Lord's Day" in His second appearing, when He knew the disciples, or the nucleus of the early church would be gathered together in the upper room, including Thomas (John 20:17-19).

Jesus recognized in a marked way the first day of the week as the Christian's Sabbath, the day that was to become sacred as a memorial of His resurrection. That day of all days, when sin, death and hell were swallowed up in victory!

"The Jewish Sabbath," says Dr. Waffle, "was designed to commemorate the work of creation and the rest of God which followed it. The Lord's Day serves the same end. With six days of which precede it, it furnishes the same reminder of God's creative work and His subsequent rest. But there is a difference as well as an agreement. The Jewish Sabbath was made commemorative of the deliverance of the Hebrews from Egyptian bondage: the Lord's Day commemorative of the deliverance of the world from the bondage and curse of sin by the Redeemer. In this respect the glory of the Lord's Day is infinitely greater than of that which has passed away . . . much more ought we to celebrate the day on which Christ proved Himself the conqueror of death and hell."

How precious the thought, that as it began to dawn toward the first day of the week (waiting over the Jewish sabbath), He was

"Waiting the coming day—  
Jesus, my Lord!"

Silently night folds her tent and steals away. Day breaks! Nature that has been hushed since that awful tragedy of three days ago, awakens. It is spring! It is life! Resurrected life! Four thousand long years of sin, woe and anxious waiting are crowded into that day, the purple dawn of that first glad Easter day when,

"Up from the grave He arose  
With a mighty triumph o'er His foes;  
He arose, a victor from the dark domain,  
And He lives forever with His saints to reign;  
He arose! He arose!  
Hallelujah! Christ arose!"

Ignatius of Antioch said, "Every lover of Christ celebrates the Lord's Day, consecrated to the resurrection of Christ as the queen of all days." As we keep His day aright we by faith pass with our dear Lord by the way of the garden and the cross to the gladness and glory of that first Easter morning, realizing afresh the true

meaning of the Lord's Day and the power of His resurrection.

## Blessing at the Meeting Place

Beginning at the gates of creation, we pass through the pages of God's Word. Opening the door at the beginning of Genesis we meet Adam and Eve awaiting in the cool of the evening the coming of His holy presence. We next meet Moses and David and the prophets in their turn, until we pass through the New Testament and come to the last book, where we find John in the Spirit on "the Lord's Day."

We are made to know that God has placed His seal upon the church and emphasizes the gathering together of His people. We are taught from Genesis to Revelation that the choicest blessings of God are to be found in His house and cannot be found elsewhere. We reiterate, God pours out upon His children who gather within His house some tender blessing that cannot be obtained in any other place, unless one is unable to attend the house of worship.

God said to Moses, "In every place where I record my name, there I will come unto you and bless you." Did God only bless Moses and Israel where He recorded His name? We know that He graciously was with them in the cloud by day and the pillar of fire by night. *Then what is this blessing that is promised?* It is God's own special blessing, received only at the meeting place, where God chose to meet them and in no other place where He records His name could this blessing be received.

Surely as His dear children we will be careful to assemble ourselves together in His house for His help and choicest blessing.

David said, "My flesh longeth for thee, to see thy power so as I have seen it in thy (house) sanctuary." Again he said, "I was glad when they said, Let us go up unto the house of the Lord." For be it known, "The Lord loveth the gates of Zion (the meeting place) more than all the dwellings of Jacob."

Oh, that the love within our hearts would respond to the great love of God inasmuch that our souls would cry out:

"I love Thy Church, O God!  
Her walls before Thee stand,  
Dear as the apple of thine eye,  
And graven on Thy hand."

At Pentecost, in the upper room when the earthly church was gathered together and "were all with one accord in one place," the Holy Ghost descended as a sound of a mighty rushing wind and cloven tongues like as fire sat upon each of them, and they were baptized with the Holy Ghost. Could not the Holy Spirit have gone into the different homes and there baptized them? We believe that He could have done so, but we are just as sure that the Spirit would not have done so. But when they were gathered together and

were of one accord, then they were baptized. Surely it is not saying too much to say that those who missed the meeting in the upper room missed also that baptism of the Holy Spirit.

Suppose you were to prepare an elaborate dinner and invite your friends and they signified their intention of coming but did not come. And suppose a few days later you discovered that they could have been there but some trifling thing kept them away. Would it not grieve you? The Master who searches all hearts knows whether some trifling thing as company or an automobile ride is of more value to you than His special blessing, and how it grieves Him.

## The King's Jewels

Earthly potentates have their private collection of jewels. God also has His jewels that will scintillate throughout eternity. Who are these jewels? "They that feared the Lord spake often one to another (this is the gathering together of His children): and the Lord hearkened and heard it, and a book of remembrance was written. . . . and *they shall be mine*, saith the Lord of hosts, in that day when I make up my jewels."

The Lord is in His house as nowhere else. He has waited the whole week through as He did for Thomas, thinking of the hour when He can come and pour out upon us the fullness of His blessing! As in the upper room, He comes again to bring peace.

He sees the beloved one who will be called upon to go through some strange trial before the next Lord's Day. He comes to bring that special help and strength for "he knoweth our frame." The Saviour that said to Peter, "Satan desires to sift thee, but I have prayed for thee," He sees the way we must tread tomorrow. How it must grieve Him when we permit some pleasure or some trifling thing to keep us away from His house and His choicest blessing! If we love Him we will love the church, which is the only institution that solely is "His house."

## "D. L. MOODY, O.O."

Looking at the notice-board outside the Baptist church at York, England, with Dr. Meyer's name upon it as minister, Moody said:

"I see you have B.A. after your name. I have no degree of that sort, but I am D. L. Moody, O.O."

"What is that degree?" asked his companion, and the reply was: "D. L. Moody, Out-and-Out."

Moody was consumed with a passion for the conversion of men; his one thought was to bring men into saving touch with Jesus Christ. Yet he was no impractical enthusiast; he was one of the most practical of men, endowed with a wonderful gift of sanctified common sense.—*The Southern Cross*.

Moody Bible Institute Monthly

# Christian Unity and the Federal Council

*The sixth quadrennial meeting and twentieth anniversary of the Federal Council of the Churches of Christ in America convened in Rochester, N. Y., last December. Prior thereto a committee of which Rev. John Milton Moore was chairman, sent out a syllabus for use in study groups on the subject of Christian Unity. The syllabus covered two inquiries, (1) "To what extent is Christian unity possible?" And (2) "What actual forms should it take?"*

*To these inquiries the following reply was sent by Mr. Wm. Albert Harbison, of New York and Pittsburgh, and which he has given us permission to publish. Mr. Harbison is an influential layman of the Presbyterian church and widely known outside of that communion for his practical interest in all good works.—*  
*Editors.*

November 14, 1928.

Rev. John Milton Moore,  
105 East 22nd St.,  
New York City.

Dear Mr. Moore:

There has come to me through the mails, presumably as a member of the Evangelistic Commission of the Federal Council of the Churches of Christ in America, a questionnaire and syllabus entitled "Christian Unity—To What Extent is It Possible? What Actual Forms Should It Take?"

In response thereto, without attempting to answer the questions in exactly their categorical form, I feel compelled to express my reaction after a careful reading of the questions and the syllabus.

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The likening in the syllabus of the present Federal Council of the Churches of Christ in America to the confederation of the original thirteen states is a fortunate one in many respects. The Federal Council of the Churches of Christ in America, as at present organized, is in reality a clearing house and not a merging of the sovereignty of the several independent denominations that go to make up through their representation the Federal Council.

## The Work of a Clearing House

The confederation as at present organized is as stated really a clearing house, and as such can well be used in bringing about co-operation and co-ordination between the several denominations. It can make surveys and report these surveys to the individual denominations.

Whatever is strongest as a foundational principle of the several denominations should be made the strongest part of the co-operative or clearing house work of the Federal Council. If, as the writer believes, the evangelistic work—the direct giving of the message of the gospel by the churches—is the center about which all the work of the denominations revolves, then that department of the work on the part of the Federal Council should be the one most highly developed and emphasized by the Federal Council.

As a clearing house the Federal Council should operate on a very minimum of expense, as the actual work in the field is, under the above premises, necessarily left to the constitutional units making up the Federal Council. Any attempt upon the Federal Council to usurp the powers of the individual denominations in actual field work, or to get out brochures or educa-

tional propaganda not in full harmony with the evangelical denominations, will naturally immediately cause a lack of confidence on the part of these denominations and their membership.

## What Think Ye of Christ?

The natural cleavage between the Protestant Christian people today is not that of differentiation as to polity, or as to this or that method of baptism, and this or that ritual. The one underlying, unifying principle that ties together all of the evangelical Protestant denominations is the acknowledgment of the deity of Christ and the acceptance of Him as Saviour and Lord. There can be variations as to interpretations of other doctrines, and of polities, and of rituals, but traditionally, historically, and fundamentally the churches can unite on the one underlying evangelical principle. Anything that tends to suggest equivocation at this point will be absolutely inimical to organic union, or to a successful confederation organized for the co-operation of the several individual bodies with the fullest confidence of its units.

At the expense of an apparent, but only an apparent, digression in view of what has just been said and immediately follows, we will here give a little deeper consideration to the one ultimate divisive phase of thought within the evangelical churches. In the Presbyterian church, and probably in the other Protestant bodies, we do give place in the pew for the humble petitioner—"Lord, I believe. Help Thou mine unbelief." But for the elder, or minister, or other ordained officer in the Presbyterian, or in any other church, who has taken upon himself the most sacred of all vows, to continue in the church after losing his faith and while voicing anti-evangelical views, is most illogical. It is an antinomy—an act of as high treason to the church and the faith as that of Benedict Arnold to the Colonial Army and Government.

## Purblind to the Trinity

It is passing strange—the inability of the modernists to believe in the possibility of a miracle. To them all law is inexorable. One is forced to the conclusion they are as deistically minded as was Paine. Paine in his *Age of Reason* goes to great lengths in portraying the wonders of the principle of the triangle in the fulcrum in mechanics, in the various fields of science, in astronomy, but at this point his imagination becomes short circuited. He

is purblind to the possibility of the trinity in the Godhead.

Quite on the contrary, in this age, as compared with the past, it should be much easier to believe in a miracle than ever before. With the atoms of all elements according to the scientists, dissolving into positive and negative electrons, electrons the elements of electricity, electricity a dynamical force we cannot define, we are near the borderland of the miraculous, even to the rational mind. In all logic, is the Creator of those so-called inexorable laws bound by the creature? Or, even if to the modernist God is so bound, in the face of recent discoveries, does he not realize, contrasting his own finiteness with the infinite wisdom of his Creator, that God can accomplish the apparently miraculous for purposes all His own by laws that far transcend the vision of the creature?

Returning now to the body of the discussion. If there are those in the church who have become so liberalized or modernized that they cannot unite upon this unifying evangelical principle, the writer would urge in all honor and honesty that they go out from the evangelical church and form a new body. Perhaps they might adopt something along the line Dr. Eliot, of Harvard, advocated, a religion that uses some of the old forms and rituals simply for the sake of sentiment and of the traditional past, but having no credal subscription, and allowing its individual members to think or believe as they will so long as they are actuated by a recognition of God and high ethical ideals.

## Decadence of Unitarianism

As a matter of history, that experiment once was tried in the days of Thoreau and Channing in our own country. The Congregational church split practically on a fifty-fifty basis, one-half of the body becoming the Unitarian church, and the other half the Trinitarian Congregational church. During the course of the century and a quarter since, the Congregationalists grew to a body of 800,000 and over, while the Unitarians as reported in the religious periodicals within the last month now number about 62,000, a drop of 20,000 within the past four or five years.

There is little question that any church organized along the above modernistic lines, with perfect freedom of belief so long as one is ethically minded, would soon die of inanition. Unitarianism within the fold is a parasite on any evangelical body.

Divorced and forced to stand on its own feet it dies a natural death.

If we take for granted the central underlying evangelical principle as a basis for a consolidated evangelical Protestant body of believers, the first thought that comes is the one suggested in the syllabus of a natural movement for union first taking place. The Calvinistic and Reform bodies should first unite, then the Arminian bodies, and other naturally allied groups. The smaller groups should be unified and organized with their federal form of government first. If it is not possible for us as a group of Methodists, a group of Episcopalians, or a group of Presbyterians to set aside our minor differences and come together in a full organic union, we would appear to be only laying up for ourselves unnecessary trouble and strife in the future in any forced attempt to bring about organic union between all of the denominations with their more definitely contrasting politics and philosophical interpretation of Scripture.

In the mind of the writer, as a result of a forced study over a period of years of the safeguarding of evangelical institutions, a formula has developed as follows: "Those things most vital to the Christian faith are best conserved in the hands of the evangelical membership of the church as a whole as and when represented through a well organized federal form of government."

#### God Speaks to the Heart

A small body of Christian people acting as trustees for an institution self-elective in character is never as safe to tie to as a larger body of evangelical Christians united, we will say, as a denomination. The larger the unit, the safer in the long run. History does not give warrant to the thought that the safeguarding of evangelical Christianity has ever been posited with the so-called intellectuals. God speaks essentially to the heart, as well as to the mind, and the simple-minded, uneducated man whose heart is ready to listen to God, and who accepts without question Jesus Christ as his Saviour and Lord, may be very much nearer to the heart of the universe than the highly developed, intellectual with serious doubts in his mind as to what he really accepts and believes.

Taking it for granted that we are now ready for an organic union in the evangelical

body of Christians, it is then highly important that a well organized, truly representative federal form of government shall be adopted as the expression of the sovereignty of the whole membership.

It may be clarifying to observe at this point that contrary to the occasional statements one hears as to the sovereignty of our individual states in this country, there is no such entity. The fact that in a dispute between one state and another or in a dispute between the national government and a state or states, it is not a state court, neither a mixed state and federal court, but a federal court alone that makes the decision, renders nugatory and hypothetical claim to sovereignty on the part of the states.

In the case of the United States Government we have, therefore, an organic union of states which have merged their sovereignty in a single unit which is represented by the federal government. In the case of the United States Government, specific governmental powers were given to the national government while all the other governmental powers not specified were left to the state units. One draws a very clear distinction in the definition as between ultimate sovereignty and the powers of government.

Such a method of organization modified to suit the peculiarities of an ecclesiastical body, and leaving freedom to the several units to use their particular form of ritual and local government, would be a possible way of working out the organic union of the several evangelical Protestant denominations.

#### The Corner Stone of Unity

In closing, one must, however, come back

to the cornerstone, the one unifying foundation principal of loyalty to the deity of our Lord, the recognition of man as a sinner, and the acceptance of Christ as his Saviour. This is the *sine qua non* of any sincere attempt at increasing the influence of and confidence in a confederation of evangelical Protestant bodies, or an approach toward an organic union of such bodies.

One is further compelled to call the attention of those responsible to one of the concluding suggestions in the syllabus—in the case of endorsement of full organic union of the churches—he is asked to consider whether that should be a union of evangelical churches, or a union of all Christian churches. Here we have a very frank and naive statement of the modernist's position. Having emptied the word Christian of its traditional and historical meaning, the modernist still recognizes traditional Christianity through the word evangelical. And now, Modernism nonchalantly raises the question in the very councils of the church.

Shall organic union include Unitarians with evangelical believers?

#### An Illogical Mixture

Just an intimation that such an illogical mixture of believers with unbelievers is one open for consideration is the most unfortunate suggestion in the whole syllabus. Even if a man is a modernist and has drunk deeply of that Dewey school of philosophy in which categories are largely eliminated, and all life is a drab and a compromise, as a religionist, as a Unitarian, as an ethically minded man, he must still have enough of intelligence and common, ordinary honesty left to recog-

nize the antiethical position of evangelical and Unitarian. Crying peace and tolerance and the great advantage of organic union he raises the one logical issue that will rend the church.

In the final analysis, can we do better in the consideration of organic or any other union of the evangelical Protestant churches than unite in repeating the words of our Lord and Saviour, Jesus Christ, "And I, if I be lifted up, will draw all men unto me"? God grant that the light of His truth may be seen and prevail at the coming quadrennial convention of the Federal Council of Churches!

Very sincerely,  
Wm. A. Harbison.



A corner in the Garden of Gethsemane



## *The Poet Sings of the Cross and the Empty Tomb*

### **"WHAT MANNER OF LOVE"**

*By Rev. F. W. Pitt, London, England*

Not by His glorious throne above  
Do sinners prove the Saviour's love,  
But by the Cross on which He died,  
His broken heart, and wounded side.

Not by the diadem that now  
Encircles His victorious brow,  
But by the crown of thorns He wore,  
The insults and reproach He bore.

Not by those sceptre-wielding hands  
Which sway the worlds to God's commands,  
But by the nails that pierced them when  
He hung upon the Cross for men.

Not by the universe He made,  
But by the price in blood He paid—  
The grace which brought Him from above  
Reveals the wonder of His love.

### **RESURRECTION**

*By Gertrude R. Dugan, North Caldwell, N. J.*

Welcome, blessed Easter Day!  
Day of all the year  
Bringing sad and broken hearts  
Resurrection cheer.

Christ, the Conqueror of death,  
Doth our grief allay  
By His promise of a glad  
Resurrection Day.

Since He liveth we shall live,  
Let no fears annoy;  
We shall find beyond the tomb  
Resurrection joy.

May no child of grief despair,  
Nor in darkness grope;  
Christ has brought to all the world  
Resurrection hope.

As the magic touch of spring  
Makes the fragrant flower,  
We shall awaken, touched by God's  
Resurrection power.

Happy hearts will sing His praise,  
Hearts with grief once torn,  
When around His throne we meet,  
Resurrection morn!

### **A FLOWERING HEART**

*By William M. Runyan, Chicago, Ill.*

Do poppy and primrose that bloom today,  
By the dust of the flint-paved Calvary way,  
Know that yesterday, weary and worn there trod  
The holy, the merciful Son of God?  
That crushed 'neath the cross He fell by the way,  
Where primrose and poppy bloom today?

Do roses that redden the crest of the Hill,  
Where soldiers wrought brutally Pilate's dire will,  
Know that yonder the meek and the Holy One bled  
For souls that were lost, for love that was dead?  
Ah, each crimson petal that blooms there still  
A memorial seems on the crest of the Hill.

O feet meek and lowly, press paths of my heart  
That heavenly flowers may burgeon, may start—  
And each glowing petal memorial shall be  
That Jesus the Holy hath breathed upon me!  
Oh, conquer the flint of my soul; there instill  
Thy mercy, Thy gentleness, Christ of the Hill!

### **MEMORIAL DAYS**

*By Nellie Ling Burr, Detroit, Mich.*

Oh, blessed day!  
Angels say  
Christ the Lord is born today.

Oh, darkest day  
That earth shall see!  
When the Saviour died for me.

Oh, hopeless day!  
Disciples say  
Three days within the grave He lay.

Oh, glorious day!  
The mourner knows  
That Jesus from the tomb arose.

Oh, priceless day!  
He shall descend.  
Then He shall reign, world without end.



# The Present Condition of Palestine, The People and the Land

By Rev. S. B. Rohold, Haifa, Palestine

## I. Retrospect

WHAT is the position and condition of scattered Israel in the land of the Redeemer? This is the vital question which everyone is asking. Why? Palestine is (now) such a small country. There are only 600,000 Moslems, 165,000 Jews and 85,000 Christians. Yet the least movement here seems to raise passions in the remotest corners of the globe, giving rise to extraordinary questions in the parliaments and courts of Europe, which are never explained. We hear,

"The Jews have completed all plans for the rebuilding of the Temple. In their homes, in cellars and in caves they are working secretly and feverishly, dressing stones, working in iron, brass, copper, silver and gold, making all the necessary utensils for the establishment of the Temple and Temple worship." Why, the Jews are even credited with "having laid up large stores of all kinds of ammunition, guns, tanks, aeroplanes, all ready for the great moment when the call of their chosen leader will come, to rise and kill all the Moslems and Christians, occupy the holy places and defy the whole world."

We have actually read these many stories; people are writing to us asking all kinds of questions, if such things are true. We have even received warning from some who are praying for us, advising us to have nothing to do with it, as this is the beginning of the Antichrist.

"Israel does not know!" So long as the Jewish people are content to rest in the shadow of the lamp, and continue to wander knocking at the courts of Europe, hat in hand, begging and looking to the world's politicians and the nations of the earth to secure for them a resting place, so long will the land be small, its boundaries very very narrow and its burdens untold. The Israelites under Joshua, even under Nehemiah, did not go about interviewing politicians and philanthropists, to secure their land for them. They took it by God's permission. The boundary given by Jehovah is from the great river of Egypt to the great river Euphrates. "Ye have been sold for naught and ye will be redeemed without a price." No nation or power can possibly limit Jehovah's free gift or alter His plan.

It all depends on Israel's spiritual condition and on her relationship to God.

Here is the answer to all, especially God's loyal people, for we are only anxious to speak to such as love the Lord and wait for His appearing. As soon as we have a right appreciation of Israel's spiritual condition, we shall be able to comprehend

a study of these four periods:

(1) 1914-1917. This marked the beginning of the war, the barrenness of the country, the fewness of the people that remained, the aged and the very young dying, also the animals, those that survived suffering all kinds of privations.

(2) 1917-1920. This was the time of the Balfour declaration, the liberation of Jerusalem, the first arrival of the *Chalutzim* and the great hopes. The foundation stone of the Hebrew University was laid.

(3) 1920-1924. This brought a Hebrew high commissioner and all kinds of rumors, Sir Herbert Samuel being hailed by the Jews as the second Nehemiah, the self-appointed leaders and agitators spreading false statements. "As soon as Sir Herbert Samuel comes he will be thrown into the Dead Sea, and he will never reach his headquarters" (a false prophecy). Then came the great change from military to civil government, the establishment of civil law and order. Somebody said of the high commission that he was a marvelous English hen that laid every morning and every evening a fresh egg in the shape of a new law or order in council. These eggs were poached, boiled, fried, scrambled, or eaten raw, according to the taste of the cook. The supposed cooks were the interpreters of these laws and orders in council. There followed the great opening of the Hebrew University by representatives

from all over the world and the departure of the "second Nehemiah." The Jews seemed to think he had not done much for them; the Arabs on the contrary hailed him as their best friend, and what farewell banquets they gave him! Even today we hear Arabs bemoan his loss.

(4) 1924-1928. This period marked the arrival of Field-Marshal Lord Plumer as high commissioner, his administration, the earthquake, the Syrian rebellion. Then came the crisis, the departure of Lord Plumer, the troubles at the Wailing Wall, and the arrival of the new high commissioner, Sir John Chancellor.

To study all these periods would be very helpful but each must do it for himself.

## IV. The Great Change

"I have set watchmen upon thy walls, O Jerusalem." Jerusalem is still the capital of the Holy Land, the seat of the government, the headquarters of all the various religious bodies and representatives of every shade and form within Christendom as well as Judaism. But she is *not* now



Railroad Station in Haifa, Palestine

and read the "signs of the times" correctly.

## II. Israel's Spiritual Condition

We must remember that we are living in the time of grace, or the "times of the Gentiles." It may be that we are just at the interregnum. Therefore, the nations are leading and Israel follows. Exactly as the Christians, so are the Jews. Every sect, shade or form of movement within present-day Christendom finds its juxtaposition, counterpart or echo within Jewry—orthodoxy, ultra-orthodoxy of the most obscure kind, reform, radicalism, carelessness and indifference, even a Jewish Science synagogue, as well as reconcilers. The same condition is found in the political world, with this difference: the Jew, while he is susceptible to things spiritual, is also easily led by the nations because of his old malady: "We will be like the nations," to which God replied: "It will never be."

## III. Four Periods

We would recommend to the watchmen upon the walls of Zion

leading or producing in any tangible way in all these various new thoughts, in orthodoxy, reform or reconciliation movements.

In olden days, Germany, America and England led the way in all so-called reforms. The dark ghettos in Russia, Galicia and Poland were the guardians and leaders of orthodoxy and all its obscurities. Now there is a great change. Movements of orthodoxy, reform and radicalism, as well as the new movement towards reconciliation with Christ, now come pre-eminently from within Israel and from the land of the Redeemer first, and the world follows. This may be questioned by some, but not by those who have been studying Israel's religious condition at close quarters. They are amazed to find what this small number of scattered Israel in the Holy Land is producing.

But not Jerusalem! At least, not for the time being. True, it is the meeting place of the nations, but at the same time it is "to be a burdensome stone for all people" (Zech. 12:2). The Holy City remains nominally the capital, because the King of Zion is not visibly reigning there just now. She is, therefore, "downtrodden," as clearly indicated in the Word of God. At present nominal Christendom is at war in and about its holy places, and so is Jewry busy in disputations and in denouncing one another.

#### V. Mount of Precipitation

This is one of the most rugged and fierce mountains. We do not know any other mountain in Palestine that one can compare with it. It has been said of the mountains of Carmel that they have no dangerous precipices, but that cannot be said of this mountain. The people of the synagogue at Nazareth, in their rage, took the Lord of Glory and wanted to throw Him down headlong from that terrible mountain peak.

In going from Jerusalem and visiting the colonies, we often had to climb up this steep hill of Nazareth, and it always caused us to be thoughtful. There are ever so many hairpin bends. Even when driving in our own car, we always sought divine protection, because one could never know what these reckless and irresponsible native drivers might do.

All the time going up, the Mount of Precipitation faces us. It is not easy to describe one's emotions. We have had many arguments with people who wanted to discredit the fact that this is the real Mount of Precipitation. One day it dawned upon us. Our blessed Lord was taken up that terrible steep and rugged mountain. The whole of the surrounding country is open to the view, there is nothing to obstruct it. If one is only brave enough to climb to the very top he has a most wonderful and glorious view of the whole plains of Jezreel, Gennesareth, Esdraelon and Megiddo, including the mountains of Gilboa, Carmel and Samaria, yea, even the hills of Moab beyond the Jordan.

But there is something more which our Lord saw with His wonderful eye that

could behold the ages to come. He saw what we see now, the "tents of Israel," the many Jewish colonies, forty thousand Zionist *Chalutzim*, laboring with all the fiber of their being, reclaiming the land ("Thy land shall no more be termed desolate"), and rebuilding their national home. He also saw what we see now, that the swamps are removed, malaria eliminated, physical health restored, beautiful gardens, large fields of corn, orchards, fat cattle with pure milk, olives and vines.

At the same time, He saw those brave men and women with longings not satisfied, and we feel that He saw further, that the spiritual awakening would come from these unselfish young men and young women whom we venture still to call the "returning remnant." It is here that one

"We see here a beautiful sight every morning." Pointing to that terrible rugged hill, the Mount of Precipitation, he said, "You see that spot? It seems that every morning the first golden rays of the sun strike that peak."

"Do you not see the same thing on the top of Tabor?"

"Oh," he said, "they have destroyed Tabor. They have put up a basilica there."

"From that rugged mountain," he said, "we can see the greatest Teacher of Israel, how He was persecuted and how He suffered and how He loved and lived. But we cannot see it from the other mountains."

We pointed out that we Christians believed that Tabor might be the Mount of Transfiguration.

"It may be," he said, "but they have destroyed its beauty. The disciples wanted to erect three tents there, but they forgot that Jesus does not need a tent in one place; He is universal."

We talked a good deal about the future of Israel, and one referred bitterly to the awful disturbances which took place on the Jewish Day of Atonement. "Think of it! On our holiest of all days, while we were at prayer, the little screen was removed. Could they not have left it till the evening since so much of the day was already gone? No, we have no resting-place even here."

While expressing our sympathy with them at what had taken place, we pointed out that the Lord had a purpose in it, to awaken them from their slumbers, for when they cried, "Peace, peace," there was no peace, and such were the ways of men.

One of them declared with emphasis, "We must come to the realization that our salvation does not come and will not come from men."

We told them that that had been our theme for the last eight years. In our regular visiting of their colonies, we were trying to bring them to the consciousness that so long as Israel does not realize fully why the land was lost and why the land was taken away, and so long as they were at enmity with Him who is their Prince of Peace, they could never find peace.

#### VII. The Breaking of the Heart Period

The forty thousand young Zionist *Chalutzim* on the plains of Jezreel have reached what is called a final stage—the breaking of the heart period. These last ten years they have been made the scapegoat. Israel has always been the scapegoat of the nations. They have been accused of being irreligious, immoral, Bolsheviks; their aim was to destroy Christianity (to destroy Christianity in Palestine is an anomaly).

How entirely false were all these so-called predictions. Jewish missionaries are preaching freely in Palestine, even more freely than in Britain and America. Hebrew literature from within Jewry dealing in the most reverent way with the life and character of Jesus, is being produced probably more in this little Palestine and



Mr. Rohold with some Hebrew Christians

can come and study at close quarters the new leadership in things spiritual.

#### VI. Vision in the Emek

One beautiful morning we visited Ain Harod, one of the new Jewish colonies in the Emek, the valley of Jezreel. We had very happy intercourse, free from all prejudice, discussing the claims of Christ, His power to forgive sin, His resurrection and His ascension. They were well read in Christian literature, not only such books as the *Life of Christ*, by Dr. Klausner, but also solid Christian literature. *Paul among the Jews*, by Werfel, seems to have made a remarkable impression on the Jews in the Emek. Not only have they the latest books translated into Hebrew (even Professor Einstein's book of *The Theory of Relativity*, has been printed in Hebrew at Tel Aviv), "which proves that the Hebrew language already exceeds the national boundaries and absorbs ideas of general human interest,"—but they have them in the original languages as well.

I was amazed when a young man said,



by that small remnant than by the whole of Jewry in the world. Consider the difficulties and hardships they have had to pass through. And now the poorest of the poor receive three volumes a month in Hebrew from the ever-producing presses of Tel Aviv.

As to statistics, we do not want to burden our readers; we will just give particulars of one small colony, started seven years ago.

"At the close of the year ending September, 1928, Nahalal, the largest small-holders' settlement in Palestine, celebrated the seventh anniversary of its foundation. The occasion of the celebration was taken to illustrate the progress of the settlement in diagrams which showed that the population of this successful Emek colony had increased from 184 in 1921 to 488 in 1927. One hundred and thirteen children had been born in Nahalal, since its foundation, of whom only two had died. The income of the colony, excluding daily maintenance, likewise shows a distinct improvement, increasing from £879 in 1923 to £6,736 in 1927. In each of the branches of its activity—cereal culture, dairy, viticulture (cultivation of the vine), apiculture (bee-keeping) and vegetables, Nahalal, which is established on 8,000 dunams (about 2,000 acres) of Jewish National Fund land, with Keren Hayesod support, has advanced in the last seven years by great bounds."

It would require pages to give the details

of the increase of production and development; factories, such as the Nesher Cement Works, the Shemen Oil and Soap Works, and the Grands Moulins de Palestine, the great flour mills, the Silicate Brick Works, silk and textile mills, the Rutenberg Electric plants. It does not look as if Zionism is dead.

But ail this does not compensate and fill the longing hearts of the returning remnant. It is a spiritual longing. They have come to a close realization, a deep consciousness, that although they have succeeded in restoring part of the land, Israel as a people is not redeemed. We have often heard it repeated:

"We have a task, we have a mission to perform in the world."

"What is your task and what is your mission?"

"We are waiting for a revelation."

What a tragedy! They have seen some of their nearest and dearest give their life blood on those very plains of Jezreel and they called it "fertilizing the land." Everything, they said, must be redeemed by blood, and now they see that the land cannot be made free, Zion cannot be rebuilt with stones and bricks. The human heart and soul cannot be satisfied with empty promises and false hopes. They are waiting for a revelation. We have often heard them saying, "Jesus is our brother; He led the noblest life. He is the greatest in all Israel. We must live His life."

Others say, "Jesus belonged to us; the people that crucified Him must have been mad, and those who do not love Him are mad."

The question comes again to us: How is it that we cannot fill these seekers with the breath of life? What a terrible feeling comes over us, what emotions, when we speak soul to soul, endeavoring to give, as it were, our best, and yet we are not able to impart to them that very life and liberty which Christ imparted to our hearts. Why do they not recognize Jesus and the joy of the children of God? Why have they not the liberty? Why have we not the power? What is missing, what is wanting? Why can we not satisfy such souls, hungry with spiritual longing?

Peace, peace seemed to have reigned. It has been said that there has been more peace in Palestine these last few years than in any other part of the world. There was the earthquake, followed by floods; the Jewish people ran to the aid of the poor. Moslems called them brothers, as in the days of yore. Then there were the great municipal elections. Each party that wanted to be elected fraternized with the Jews. The earthquake is past, the floods have subsided, the elections are over, and now the peace is ended. The "Wailing Wall" is now the trouble. This will also pass away, other troubles will come, but no peace. Peace is only possible when Christ in reality is crowned the Prince of Peace, King of kings and Lord of lords.

## More about "Divine Healing"

Faith and Truth Temple,  
Toronto, Canada.

Editors, MOODY BIBLE INSTITUTE  
MONTHLY,  
Chicago, Illinois.

From time to time I have been greatly interested in your paper and have rejoiced in the fact that you are standing for the fundamentals of the faith. We certainly are living in dark days. Truly, all those who really believe the Scriptures to be the Word of God should gladly welcome all efforts and experiences which confirm that Word and tend to increase the faith of men and women.

I have, however, noticed that you seem to deny the fact that God honors this in James 5:14-16 and Mark 16:20. I feel that there is no experience which confirms the Scriptures and builds up faith to a greater extent than the fact that God honors His Word and performs supernatural miracles in this present day.

I presume from your teaching that you consider those who like myself preach the truth, commonly called divine healing, are fanatics. For this reason I enclose herewith a copy of the testimony of Rev. P. W. Philpott. The same is self-explanatory

and should be very convincing. Pastor Philpott is no doubt well known to you.

I realize that the majority of fundamentalists deny the fact that real miracles ever take place, following the anointing with oil and laying on of hands. This testimony, I am sure, is one which shows the folly of such a view. Of course, you realize that there are thousands of others which are just as authentic.

I do not know whether you have seen the report of the Methodist Episcopal church\* and the fact that they have investigated the truth of healing for six years. I enclose herewith copy of that report. This report shows that even the physicians on this committee were men of high standing. You will notice Dr. Mayo's name mentioned. They admit that divine healing is an experience which is being enjoyed by increasing numbers of persons throughout Christendom today; that it is no longer a hope of a few.

I believe the time has come when no conscientious Christian can continue to close his eyes to the fact that God is calling the church to this truth. I believe that you do not desire to be in any way negligent of the responsibility placed upon you by the Lord as editors of your paper.

I should be glad to have you make mention of this case of healing of Pastor Philpott in your columns.

I trust your receipt of this letter and the

enclosed articles may cause you to prayerfully consider the subject of divine healing.

Also as you investigate the same thoroughly, you will be led to do your part to spread this glorious truth of God's Word.

I realize there are many things in connection with this truth which bring it into disrepute. I believe what God desires is for men and women to take their stand for this truth and help to place it in the position which God desires it should be in His church.

I enclose herewith pamphlet written by late Dr. Treharne, a medical doctor who left his profession. He died a few months ago at a very ripe age, having proved the Lord alone for his body, many years.

No doubt you are familiar with the writings of Philip Mauro. He also has written on this subject of divine healing, and if you have not read his articles, I shall be glad to send you some for your perusal.

I am sending to you under separate cover several of our own tracts and papers. God has been pleased to bless this truth in our ministry, and through proclaiming this part of the gospel we see the Lord's saving power continually in our meetings. The marvelous part is that men and women who have lived in sin for years, never having any interest in the things of God, through this truth have been brought to know our Lord Jesus

\*The "report" enclosed was that of a committee not of the Methodist but the Protestant Episcopal church. The healing it referred to was a variety of faith healing, but it was not divine healing as we understand it. There is a distinction between the two.—Editors.

Christ as their personal Saviour. They once hated the things of God and had no use for the Word of God, but now they rejoice in His saving grace.

I do most earnestly pray that you may consider this subject and that the Lord may lead you to give space in your col-

umns, at least for the experience of Pastor Philpott. You will note from his own words written that he admits he hated the people that taught this truth and considered it fanaticism. He was brought however to the place of humility, repented of this attitude of heart, and when anointed

according to James 5:14-16 he was instantly healed.

Wishing you God's richest blessing in your labors for the extension of His kingdom, I am,

Yours in the gospel,  
(Rev.) O. E. Crockford.

## Is Healing in the Atonement of Christ?

By Rev. P. W. Philpott, D.D.

(Abridged from the *Moody Church News*)



Rev. P. W. Philpott, D.D.

**B**Y "DIVINE HEALING" we mean supernatural healing for the physical body by the same means that a soul is saved through trusting in the merits of the Lord Jesus Christ—healing entirely apart from human skill or medicine.

Is that kind of healing ours, just as salvation is ours, by believing in the Lord Jesus Christ? In other words, did He atone for sickness and disease as He atoned for sin?

### Logical Conclusions

That you may get my viewpoint at once, let me set before you a few logical propositions:

(1) *If it is true* that divine healing is in the atonement, then there are no faithful preachers of the gospel apart from those who proclaim it.

(2) *If it is true*, there could not be a faithful preacher of the gospel who did not proclaim it, for it puts deliverance from sickness on exactly the same plane as deliverance from sin.

(3) *If it is true*, there could not be an exemplary believer who did not receive this truth and witness to it in his body.

(4) *If it is true*, one would be just as

unfaithful to the Lord by being sick as one would be if he continued to live in sin while professing to trust Christ as his Saviour.

### A Reflection upon Godly Men

If this theory is true, then the mighty men of the church, whom we have considered the great preachers of the past, have not been heralds of the gospel at all; as, for instance, Luther, Knox, Wesley, Moody, Finney, and others. These have been looked upon as notable preachers of the Word, but, according to this theory, they have not preached a "full gospel," but only a partial message.

Without any sarcasm, if this theory is scriptural, then there have been no faithful gospel preachers through all the history of the church, from the days of the apostles, until—quite recently—the preachers arrived who are teaching this particular interpretation. And, it must be remembered, that these have come within the years of your recollection and mine!

### Sickness and Sin

At this point it might be well to ask, *Do sickness and disease need atonement just as sin needs atonement?*

In other words, is sickness or disease an offense against God as sin is an offense against Him? If so, it surely needs atonement, for "without the shedding of blood there is no remission of sins." If sickness is on the same level with sin,

without the shedding of blood there can be no healing of disease.

### Christ Endorsing His Witnesses

While Jesus was with His disciples, He commissioned the twelve to go forth healing and performing miracles. Just before He left them, He said:

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

We read also that:

"They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

These miracles and signs were wrought by the disciples who were eye-witnesses of the Lord's resurrection, during the "transitional period" covered by the book of the Acts—after the days of Christ's earthly ministry and before the New Testament was given in written form to the church.

On the Day of Pentecost, Peter declared that the Messianic claims of Christ were "approved of God among you by miracles and wonders and signs, which God did by him in the midst of you" (Acts 2:22).

In Hebrews 2, we learn that "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how

shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The testimony of the apostles and Christians in that particular period was attested by signs and miracles and wonders. That was then God's way of endorsing His accredited witnesses.

But since then, God has never delegated His power to heal the sick to any one individual.

Mark you, I did not say that He does not frequently heal the sick in a miraculous way. I believe that He does. But there is a vast difference between praying with and for a man, and—by laying hands upon him—demanding that the disease or devil leave him. The latter was the apostolic prerogative and has not been committed to any one since the days of the apostles. The former, we are not only authorized to do, but it is our responsibility. Therefore, it is not divine healing that I question, but *divine healers*.

#### Apostolic Prerogative

The apostles had that power. It was a divine credential of their apostleship.

The Corinthian believers disputed whether Paul's status was equal to that of Peter, John, and the others. He replies:

"In nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:11, 12).

Probably you have observed in the Acts that the miracles wrought by Peter were duplicated by Paul.

Peter healed a "certain man lame from his mother's womb" (Acts 3:1-8). Paul healed a "certain man, being a cripple from his mother's womb, who never had walked" (Acts 14:8-12).

Peter pronounced a judgment upon Ananias in Acts 5:1-5. Paul pronounced a judgment upon Elymas, "Behold the hand of the Lord is upon thee" (Acts 13:11).

Peter had a miraculous night jail deliverance recorded in Acts 12:5-10. Paul had a miraculous night jail deliverance, Acts 16:25-29.

All kinds of sick people were healed by getting near to the body of Peter, Acts 5:15, 16. All kinds of sick people were healed by getting handkerchiefs and aprons that had touched Paul's body, Acts 19:11.

Peter healed Aeneas who was suffering with palsy, Acts 9:34. Paul healed the father of Publius of a fever, Acts 28:8.

Peter raised Dorcas from death, Acts 9:40. Paul raised Eutychus from death, Acts 20:12.

Peter was visited by an angel: "And behold the angel of the Lord came upon him (Peter): and the angel said unto him" (Acts 12:7, 8). Paul was visited by an angel: "For there stood by me this night the angel of God whose I (Paul) am, and whom I serve, saying, Fear not, etc." (Acts 27:23).

#### Differing Methods

God dealt with the Jews with signs and wonders always.

There were many phenomenal things connected with the exodus. The crossing of the Red Sea, the pillar of fire by night and of cloud by day, the giving of the manna, the smiting of the rock. These continued for some time, served their purpose, and then ceased, *never to be repeated*. But note that God deals with the Gentiles on an entirely different principle.

In the early part of Paul's ministry he performed miracles, but in the closing of his life they were not the rule. Take, for instance, Epaphroditus, in Philippians 2:25-27. Paul says of this beloved brother:



"For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."

Then in 2 Timothy 4:20 he says: "Trophimus have I left at Miletum sick."

To Timothy, his son in the gospel, whom he loved so dearly and trusted as perhaps no one else, he writes and prescribes a natural remedy for an affliction which he designates "your oft infirmities."

*If the miracles were to continue with the church, why did not Paul send a handkerchief to Timothy and thus heal him?*

Why did he not speak to Epaphroditus and say, "Arise"? He had that power in the beginning of his ministry.

Why was not Paul himself delivered from the "thorn in the flesh"? Whatever it was, he prayed God again and again to take it away and the Lord kept saying to him, "My grace is sufficient for thee." Finally, Paul saw that this physical handicap could become a means of grace and give him a greater testimony to the power of God than he could ever have without it, and he accepted it in that way.

If divine healing, deliverance from disease, is in the atonement of Christ as our friends declare it to be, then the benefits of it should continue in the church. We should have the privilege today of taking by faith deliverance from all our maladies and infirmities, and we should neither have bald heads, nor false teeth, nor use crutches or canes, for we would certainly dishonor God by using these things if deliverance from sickness is in the atonement.

#### One Scripture Relied On

The one passage of Scripture which our friends make the basis for the teaching that healing is in the atonement of Christ, is Matthew 8:16-17:

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Luke, in giving an account of the same thing, says:

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."

On this passage the whole theory of bodily healing in the atonement is built.

Relating to it, I would have you observe that Christ healed *all*, without exception. No one would say, after intelligently reading his Bible, that these people were believing on Him as Jesus the Saviour, for they were not. He healed multitudes, but a very small percentage could be considered His disciples. We know that Christ healed many people who never professed to love or trust Him.

Take the blind man. He did not know who it was that healed him until the day following the miracle! Christ healed ten lepers and only one returned to give glory to God.

In only a few cases do you find that He forgave their sins before He healed their bodies. In some places He could not do many mighty works, He could not assert His claims to Messiahship, but He could heal a few sick folk.

In our day, great stress is placed upon the fact that you must be saved, you must be consecrated, etc.—all of which leaves a loop-hole for the divine healer to crawl through if you are not healed.

If Jesus Christ atoned for my sickness as He did for my sin, and if a *sinner* of the deepest dye can accept Jesus Christ simply by faith, and be immediately regenerated, as he may, why should the *sick* be obligated to three or four days' examination and catechising before being eligible for healing? Why should he be made to feel (if he is not healed) that he has not met the required conditions? Do we treat the sinner that way?

#### Two Healers Quoted

Briefly stated, the theory is: *Christ bore our sicknesses at the same time that he bore our sins.*

I quote Mrs. McPherson:

"Was He whipped that my many sins might be washed away? No, child, the blood of the cross was sufficient for that. Then why did they pluck the beard from His face and beat Him with the cruel staves? Was that for cleansing for sin? No, child, the blood was sufficient for that. Then why did they whip Him so? Why, child, do you not know the meaning of that lash, the cruel blows of the smiter's scourge? 'Twas thus He bore our suffering, and by His stripes ye are healed . . . at the whipping post He purchased our healing."

In other words, it was *not* at the cross, but while He was being beaten that He atoned for our sickness! If you can accept that teaching, please don't tell me. I want to keep my faith in your intelligence.

I quote F. F. Bosworth:

"I want to establish this in our minds that Jesus included healing for the body as one of the benefits provided for us by His death on the cross."

Moody Bible Institute Monthly



Then he makes the astounding claim, while the wine at the Lord's Supper represents Christ's blood for the forgiveness of sin, the bread represents His broken body for the healing of our bodies:

"You can be healed when you put the bread in your mouth, if not before, by discerning the Lord's body. It is just as possible to be healed of a cancer as to be forgiven sin. Thousands are in the cemeteries before their time because they did not discern the Lord's broken body for their healing, and thousands of others are sick who can be healed if they will discern the Lord's body."

That is the most flippant travesty on the sacred ordinance of the Lord's Supper I have ever read.

According to this theory, you have no more right to the Lord's Table if you are sick than a sinner has.

And if this theory is true, no one ever discovered it until Mr. Rosworth arrived.

Regarding the statement in Matthew, let me remind you that the writer does not say that Isaiah's prophecy regarding Christ's bearing our sins was fulfilled at that time. He only referred to sickness in this verse. There is no mention of sin whatever. "He bore our sickness" in the same way that we are to "bear one another's burdens and so fulfill the law of Christ." That is, bear sympathetically, kindly, by doing anything that one can do. We cannot do that perfectly, but He could and did.

#### Inconsistency of Interpretation

Is it not significant that in Matthew there are twelve quotations from the Old Testament where the prophecies were fulfilled. They are equally plain and dogmatic as to when they were fulfilled. In each case we find that they were fulfilled at the time spoken, not at some later date.

Then why single out one prophecy and postpone its fulfillment for three years when there is no more warrant for doing so than there is for the others?

Why is it that there are in the New Testament scores of references to Jesus Christ's bearing our sins in His own body on the tree, and never once is sickness associated with it?

Dr. A. J. Gordon in *The Ministry of Healing*, says:

"In the atonement of Christ there seems to be a foundation laid for faith in bodily healing. Seems, we say, for the passage to which we refer is so profound and unsearchable in its meaning that one would be very careful not to speak dogmatically in regard to it. But it is at least a deep and suggestive truth that we have Christ set before us as the sickness-bearer, as well as the sin-bearer of His people. In other words, the passage seems to teach that Christ endured vicariously our diseases, as well as our iniquities."

Later he wrote: "We hold that in its ultimate consequences the atonement affects the body, as well as the soul of man. Sanctification is the consummation of Christ's redemptive work for the soul, and resurrection is the consummation of His redemptive work for the body."

That is exactly what we believe and what the apostle Paul taught in Romans 8:18-23.

Here is the question of a certain healing evangelist: How can God justify us and at the same time require us to remain under the curse of the law which Jesus redeemed us from by bearing it on the cross?

He takes the diseases mentioned in Deuteronomy 28 as the curse of the law from which Christ died to redeem us. But these were penalties that came upon the children

prayer is frequently answered for the suffering and some have been miraculously restored to health.

Thirty-five years ago I had given up my work because I had lost my voice. I weighed about 120 pounds. My father had died of lung trouble. I had one brother that died in this city of the same disease. They pronounced me a consumptive. My only hope was to go to Denver or to the Canadian Northwest to live. For two years I was in that state of body. Going to the office I would have to sit down on the side of the street to rest.

But after reading James 5:14 I requested a few godly brethren to pray for me, believing that if it could be God's will, He would restore me to health and strength. It was not a public meeting. God delivered me instantaneously and the following Sunday I preached three times and have had wonderful health in all these years. The prayer of faith was evidently prayed that night.

But in the Bible there is no warrant for healing campaigns. The sick are to *send* for the elders of the church. Even though it be good advertising, there is no scriptural authority for spectacular campaigns.

"Is any sick among you? let him call for the elders of the church; and let them

pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15).

In this method I am a staunch believer and I have practiced it for over thirty years. Many have been delivered from sickness and affliction. On the other hand, scores have suffered on, trusting God, and have died triumphant in the faith. When it is His will and for His glory, God heals. But, as in the case of Paul's thorn in the flesh, He may make sickness or affliction a means of "more grace."

#### MODERNISM IN METHODISM

The Methodist Episcopal church has been more or less in a turmoil for about a decade. This has been due to the so-called modernistic views of some preachers in our pulpits. The church has lost much of its power on account of this teaching. These views are fast losing their hold on the people. That kind of preaching has not produced good results. If we just keep quiet and pray and work in the way the Spirit of God directs it will not be long before such preaching has no place in the Methodist church. Due to these modernistic views many things have been taught in Methodism that are now fast being weeded out; but they have left scars that it will take a long time to eradicate.—Bishop A. W. Leonard, quoted in *The Essentialist*.



Moody Memorial Church, Chicago, Ill., of which Dr. Philpott is Pastor

of Israel as a result of disobedience to God's plain commands. The rewards for obeying God were material blessings; the results of disobedience were physical sufferings.

Is that the curse that Jesus died to redeem us from?

The evangelist proceeds on the assumption that any kind of illness is a curse. If that is so, when Timothy was afflicted, he was cursed. When Epaphroditus was ill, he was cursed. Do you believe that Job was under the curse when he was afflicted? No, God allowed His servant to be thus tested that He might show the devil and the world how God can keep a man patient under pressure when he trusts in Him.

Was Lazarus under the curse when his "sickness was for the glory of God"?

"Who hath sinned?" asked the disciples when Jesus had healed a blind man. "This man or his parents?"

Jesus said, "Neither this man nor his parents."

When our loved ones are suffering, are we to believe that they are under the curse of God? I would not like to think that my baby boy, when he was lying at the point of death and was later carried out to the grave, was under the curse of the Almighty. I like to think that God took him to be with Himself.

#### A Personal Testimony

I would not have you misunderstand me. Nearly every week I pray for the sick. You say, "Oh, but you do not have any results." No, we don't advertise them. But

# He Disagrees with Mr. Walton but Would Agree with Dr. Philpott

Freeport, Mich.

Editors, MOODY MONTHLY:

I have read with interest the article written by our Michigan brother in the ministry, Rev. S. A. Walton, on the subject, "What a God-Anointed Ministry May Accomplish."\* Feeling that he has touched some real high spots in his article and being quite sure he is not in the modernist camp, I'll say I am glad he is a Michigan pastor.

However, without the spirit of destructive criticism or love of argument, I would like to be set right (if I am wrong), for we pastors need to know our bearings in this apostate age, I am sure.

I believe in a God-called, God-anointed-by-the-Holy Spirit ministry; not merely one anointing but frequent anointings. "And they were all filled with the Holy Ghost" was not only spoken of the disciples at Pentecost, but when they were gathered together afterward praying, as recorded in Acts 4.

## Quotes Walton

Now to quote from Mr. Walton's article:

"The apostles were anointed with the Holy Spirit and with power, and preached the gospel, healed the sick, the lame, the halt, the blind, and called back the dead to life again. God approved their ministry and filled their hearts with great joy. If facts prove anything, they prove the need of such a ministry today. Every kind of sin and oppression that was in the world then is in the world now in larger and stronger manifestations."

I take it our brother is saying that the only reason that the supernatural manifestation of the apostolic church set forth as gifts of the Holy Spirit, namely, divine healing, the raising of the dead to life, prophecy, speaking in and interpretation of tongues, etc., are not manifest in the present day church, is because of her apostate, spiritless, faithless condition.

But someone says, "No, I do not believe in speaking or interpretation of tongues (I am in no way connected or in favor of the Pentecostal tongues movement), but it surely was a gift of the apostolic church." See 1 Corinthians 12:28-30 and let us be consistent. If the failure of the church today to manifest the gift of the apostolic church lies in the absence of a Spirit-baptized ministry and church, then we are compelled to listen when the tongues folks tell us that speaking in and interpretation of tongues is the evidence that the individual is baptized with the Holy Ghost.

## What About Raising the Dead?

Another point let us consider. The early apostolic church was given power to raise the dead, and does history record one case from the apostolic times to the present day where this has been done through the instrumentality of the church?

I see only one conclusion here to which

we can come, either the raising of the dead to life was peculiar to the apostolic age, or else no one, individual or church, has ever possessed enough of the Holy Spirit or real faith in God to do such a thing.

I cannot conceive if such were the plan of God for this age, that among all the mighty men of prayer (many whose faith in God has taken them to martyrdom) there is not one instance on historic record of a person being raised from the dead. How oft we hear that statement by sects who maintain the "second cleansing" theory that if the church was where it should be all these manifestations would follow, even to the drinking of any deadly thing not hurting them, etc. I maintain that the early church was in special need of the very manifestations it had as convincing proof of its being a holy and divine institution ruled and dominated by the Spirit of God.

## Why Miracles at All?

Why did God give Moses power to perform miracles in the presence of Pharaoh? Why the ten plagues sent at his call? Simply to establish in the heart and mind of the Egyptians and all who ever after would read the account, that there was

one God, an all-powerful Jehovah. Why did our Lord perform miracles of healing, etc.? To convince His hearers and on-lookers that the church of which He was to be the living Head was a divine, God-ordained, God-established institution.

The church was in its infancy here, in the building, and all the direct supernatural manifestations were like the framework of a great structure which serves its purpose when the building is finished.

I would not leave the impression that I discard the supernatural in our day. I do not. I have to believe not only in the direct healing of the soul from sin but also in the direct healing of the body from disease, and also that God as well uses means in medicine and surgery in bringing restoration from disease. The evidence is conclusive that the gifts of the apostolic church, healing, raising the dead, prophecy, speaking in and interpretation of tongues, were peculiar in God's plan to that age.

I am merely giving expression to that which appeals to me relative to the subject. I am always ready for light and more light.

Respectfully,  
Ernest M. Wheeler,  
Pastor, United Brethren Church.

## "CALL TO REMEMBRANCE THE FORMER DAYS"

Hebrews 10:32

Call to remembrance oft the former days

When in the present thou art sore perplexed,  
Think of God's leadings,—how in all thy ways

Thy strength has never yet been overtaxed,  
How with each trial which has come to thee,

God always made a way for thy relief,  
And in the hours which darkest seemed to be  
He turned to sunshine, by His grace, thy grief.

Call to remembrance oft the former days,

'Twill cheer thee in the struggle of today,  
If now perchance thy future like a maze

Looks doubtful and thou canst not see a way  
Out of its toils;—then let thy mem'ry fly

Back to God's dealings in thy earlier years,  
A ray of hope will quickly light thine eye  
And faith in God will soon dispel thy fears.

Call to remembrance oft the former days,

Think not of danger, but of battles won,  
Not at thy cross, but upwards fix thy gaze

And with firm courage press to vict'ry on;  
He who has been thy helper in the past

Will with His might thy future too sustain,  
In all thy weakness He will hold thee fast

And help thee to the end, thy crown to gain.

—Geo. R. Witte.

\*January issue, page 231.

# Philip Mauro on "The Gospel of the Kingdom"

A Book Review by Rev. Grant Strohm, Moody Bible Institute, Chicago, Ill.

**M**R. MAURO has written some helpful books, but those in which he deals with prophecy reveal a serious departure from the teachings of the Bible, a departure in which for years he has been wandering further and further from the truth, as many of his brethren see it.

In this last book (Chapter 4) he tries to identify the gospel of Jesus Christ (Mark 1:1), with the gospel of the kingdom (Mark 1:14), the latter being that which Christ began to preach after the imprisonment of John the Baptist. Mr. Mauro says that these are "one and the same," although it would seem evident to almost any one else that the first is a message of good news based on the person and the work of Jesus Christ, and the other a message concerning the kingdom of God.

Mr. Mauro says that the general message of John the Baptist is identical with that of Jesus Christ, notwithstanding that John was only the forerunner of Christ, who preached the kingdom of heaven (Matt. 3:2) and called people to repentance in view of the coming of Christ (Matt. 3:7-12). The Baptist's message was preached to those living in the end of the Mosaic dispensation and was not, strictly speaking, the message of the gospel which came later, and which was first spoken by our Lord Himself (Heb. 2:3).

It is true that the kingdom of heaven and the kingdom of God both were "at hand," but they were not identical. The kingdom of God is the broader and more inclusive of the two in its external aspects, although the more exclusive in its internal or spiritual meaning. (See "The Truth Concerning the Kingdom of God" in the February issue of the MONTHLY.)

## The Day of Salvation

Because Mr. Mauro does not clearly distinguish what the Bible teaches about the kingdom of God, he says that it is identified with the *salvation* of God. If this be not the era of the kingdom of God, he says, then it is not the era of the salvation of God (pp. 80, 81, 212-214). But such language forbids any salvation to those who believed before this age of grace and also forbids any salvation to those who shall live after this age of grace!

Mr. Mauro appeals to the words in Isaiah 49:8, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant of the people to raise up the land to make them inherit the desolate heritages." But this passage is descriptive of Christ in relation to Israel. Everything that follows in the chapter pertains to that chosen people to whom Christ was given "for a covenant." The salvation described is a corporate national salvation to be accomplished by the restoration of the people to their own land.

## Paul Does Not Contradict Isaiah

It is true, as Mr. Mauro claims, that the

apostle Paul quotes a portion of this verse in 2 Corinthians 6:2, but he is not contradicting Isaiah. He is simply urging the opportuneness of accepting salvation through faith in the atoning sacrifice of Christ in his (Paul's) day. In other words, there is a "now"—"a golden present" for every age and every soul which may never come again.

In further illustration of this note Hebrews 4:7, which refers to David's appeal in Psalm 95:7: "Today if ye will hear his voice harden not your hearts." The reference in these words was to the time of Israel's rebellion in the wilderness, but David makes use of that historic event to appeal for a present decision just as Paul does in 2 Corinthians 6:2, and again in this place, Hebrews 4:7.

Does Mr. Mauro say that "salvation is strictly limited to this era of the gospel" (p. 212)? On the contrary, people were saved before this era of the gospel and multitudes will be saved after this era and when the Church is removed from the earth. What else is the teaching of Revelation 7:9-14, to say nothing of Revelation 14:6?

## The Throne of David

What a jumble of truth and error is met when one comes to the teaching of Mr. Mauro's book concerning the restoration of the earthly kingdom of Israel! He explains away every Scripture that predicts it. Does not Acts 2:25-31 teach that Christ would be raised up to sit on David's throne? But Mr. Mauro says this means Christ's "enthronement at God's right hand." What? Has David's throne been mysteriously transferred to heaven? Christ is not now seated upon David's throne nor upon His own throne. He is at the right hand of His Father's throne (Heb. 8:1; Rev. 3:21), where He is to remain until His enemies are made His footstool (Acts 2:34, 35). Then He will return to earth to take possession of an earthly kingdom and sit upon His own throne, which is the throne of David, and then His kingdom will include all nations of the earth.

Take Mr. Mauro's teaching on Psalm 2. Verses 2 and 3 have had a partial fulfillment of course, as we learn clearly from Acts 4:25-28. But to say that this Psalm was "fulfilled in the resurrection of Christ," is to miss its chief purport altogether, which is the portrayal of the triumph of Christ over His earthly enemies.

What a perversion of Scripture it is for Mr. Mauro to say that in this Psalm "the subject of an earthly kingdom is conspicuous by its absence"! Is not the Son to be set upon the hill of Zion, and are not the nations to be given to Him for His inheritance and the uttermost parts of the earth for His possession? And are not these things to be accomplished not by the gentle preaching of the gospel as at present, but by the use of force? Is not God to speak then to the nations in wrath and His Son to break them with a rod of iron?

Surely the entire picture in Psalm 2 is an earthly one.

## Fulfilled Prophecies

Chapter 14 of the book is devoted to the promises concerning Israel, especially those concerning the repossession by them of the land given to their fathers. The author says that most of these promises, if not all, "were made before the return of the Jews from Babylon and many of them, including all that were to have a literal accomplishment, were fulfilled in that event." The language of the prophets is "figurative and symbolic," he says; the twelve tribes mean the "true Israelites"; the Jewish temple means "a spiritual house." Jerusalem means the "Jerusalem which is above" (pp. 222-25), and all that.

How such explanations of Scripture turn realities into shadows, and confuse the thinking of simple-minded men and women! No wonder they come to regard the Bible as an incomprehensible book when they listen to such perverted interpretations.

Mr. Mauro says that "the last word of prophecy concerning Israel as a nation was fulfilled at the destruction of Jerusalem by the Roman armies." But that was a literal fulfillment, was it not? Why then, should literal fulfillment stop at that point? For no other reason than that Mr. Mauro will not permit it to go farther. This is what he says: "Though there were yet a million promises of national blessing to be fulfilled and though they all were in terms for the Jews, every one of them would belong to the true Israel of God." When an interpreter of the Bible departs from the evident meaning of it in such a way as this, is he not likely to get further and further away as he proceeds?

Upon these principles of the interpretation of prophecy, Mr. Mauro says that everything is "easy" except the construing of the details of prophecy. But how fatal to his theories is that admission, for Bible prophecies reveal their divine character by their inclusion of details. Had Mr. Mauro given these details the study they demanded, his interpretations would have been greatly modified, one feels sure.

## Israel's Blessed Hope

Space will not permit a follow-up of all these vagaries about fulfilled prophecy in the history of Israel. Some of them have been literally fulfilled, as every student of the Bible and of history is aware. The return of that people to their land after the Babylonian captivity was so fulfilled, and God has spoken just as definitely about a second return after their present dispersion (Deut. 30:3-5; Isa. 11:11, 12; Jer. 23:6-8; 32:37, 38; Amos 9:15).

The post-exilic prophets are as clear about this as the pre-exilic prophets (Zech. 3:8, 9; 6:12, 13; 12:1-9). The date of these events predicted in Zechariah is after Jehovah has descended to "the Mount of Olives which is before Jeru-



salem on the east" (14:4). It is quite impossible for Mr. Mauro to transport this city and mountain to heaven. Both are upon the earth and very real, but no more real and literal than the events connected with them. A literal fulfilment of all the foregoing promises is the blessed hope of God's people Israel.

#### Promises Conditional and Unconditional

Mr. Mauro speaks of these two kinds of promises and he is right in saying that they are in the record. Continued possession of the land was conditional as he says, conditional upon Israel's faithfulness and obedience. But Mr. Mauro, being a lawyer, surely will not claim that dispossession means disinheritance?

He quotes Deuteronomy 4:25, *et seq.*, to substantiate dispossession, but why does he not pursue the subject further and give his readers the benefit of what he finds? Do not the next few verses of that chapter and many other Scriptures, show that when the nation would return unto Jehovah, He would return unto them and gather them to their land? But *will* the nation return unto Him? Assuredly it will when the Deliverer comes to them out of Zion (Rom. 11:25, 26). Let the reader ponder those verses and decide for himself.

Those verses in Romans 11 bring before us one of the unconditional promises to which Mr. Mauro refers, and he says it should be interpreted of "the spiritual children of Abraham" and is to be fulfilled in "the true land of promise," "a better country, that is, a heavenly" (Heb. 11:13-16). But this is in absolute contradiction to the Bible and works utter confusion to the uninstructed who are trying to understand the Bible. Was not the land of Canaan given to Abraham and his seed for an everlasting covenant throughout all their generations (Gen. 12:7; 15:18; 17:7, 8)? And what says Isaiah about it (19:24, 25)?

He says that in the day of Israel's return to Jehovah, Israel shall "be the third with Egypt and with Assyria, even a blessing in the midst of the earth."

Oh, no, says Mr. Mauro, those promises pertain to "the spiritual condition of Israel" and he quotes Galatians 3:7-29 and Hebrews 11:16.

Look at Galatians 3, especially verse 29. Christians are Abraham's spiritual seed, it says, and "heirs according to the promise." But heirs of what promise? Mr. Mauro's answer is that they are heirs of all the unconditional promises made to the natural seed of Abraham. But Paul does not say so. Paul says that the promise which we Christians inherit by faith is the promise that Abraham inherited by faith when the gospel was preached to him, namely, the promise of salvation. Abraham did not inherit that promise by keeping the law!

How necessary it is to always keep distinct the promises made to natural Israel and those made to the spiritual sons of Abraham! The Bible always keeps them distinct, and the true interpretation of the Bible does the same.

#### "All Israel"

It is hard to know where to stop in reviewing a book like this, because the author seems to be just going round and round in a circle all the time. But we will draw this review to a close by a reference to what he says about "all Israel" in Romans 11:26. In another article we may consider his ideas on dispensations.

What he says about the phrase "all Israel" is that it means "the whole body of God's redeemed people," "not the natural seed of Abraham but his spiritual seed," i. e., the Church.

Now how can that be when, in the preceding chapter, Paul describes this same Israel as going about seeking to establish her own righteousness instead of submit-

ting herself to the righteousness of God? Is that true of God's redeemed people, the Church?

Then again, the salvation of "all Israel" is not to take place, the text says, "until the fulness of the Gentiles be come in." When will that be? At the close of this gospel age of course. Therefore, how can that be applied to the Church?

The facts are that Mr. Mauro has misconceived and misinterpreted the basic teaching of all the three chapters, Romans 9-11. In these chapters, after having previously unfolded the great doctrines of sin, justification, sanctification and glorification, the apostle Paul takes up the problem of the rejection of the Jews who are his "brethren according to the flesh." Throughout these chapters he is not dealing with spiritual Israel but natural Israel, of whom he is one (11:1).

Beginning with chapter 9, Paul first states his great sorrow for Israel in view of their national privileges (vv. 1-5). Yet their failure and rejection is consistent with God's present individual election and also with God's righteousness (vv. 6-29). Israel herself is to blame, he says, in that the people have stumbled through unbelief, having sought to establish their own righteousness after wilfully rejecting the righteousness of God (9:30-10:21). He proceeds now to show that this rejection of Israel is only partial and temporary (11:1-10), during which time salvation is offered to the Gentiles (vv. 11-24). Then the conclusion of his masterful handling of the subject is that God is able to save Israel, and that finally He will save her (vv. 16-32).

With this we conclude for the present, trusting that we have removed some of the perplexities in the minds and comforted the hearts of our readers who have been disturbed by the strange teachings of this book.

## What the Bible Will Do for You

(Extract from a letter of a student in the Correspondence School of the Moody Bible Institute of Chicago)

To the Director of the Correspondence School of the Moody Bible Institute.  
Dear Sir:

I thank you for the beautiful certificate which I am glad to have. I hope to register for another course very soon, perhaps not for another month, but by the end of that time I will send you the application and money.

I wish I could tell you what the Moody Bible Institute means to me. Through your correspondence courses I have gained a knowledge of the Word of God which I never could have acquired alone. And these courses have not only brought an intellectual knowledge of God's Word, but they have greatly deepened my spiritual life, increased my desire to serve the Lord who bought me with His precious blood, and filled my heart with adoration for Him who is "altogether lovely."

Three years ago, before I took the first course, I was restless and dissatisfied with life because I was spiritually undernourished. I saw no reason for my being in

the world and wondered often why I was here. Now all is changed. I have come to know Him whom I professed to trust before. I thank Him for life and the opportunity to witness for Him. I wish I could express in words the unspeakable joy I have found in surrendering my life to the Lord. For everything we give Him, He returns a double blessing.

Please forgive this long personal account of my experience, but it is the only way I can tell you how much your courses have meant to me.

The Synthetic Bible Course far surpassed my expectations. I had no idea when I started it how far it would lead me. I thought I had a fair knowledge of the Bible, but the course opened my eyes to truths which I had never seen.

Words cannot adequately express what I received from this study. I have a clearer understanding of the character of the kingdom of our Lord which He shall some day establish. I love God as I never loved Him before. My prayer life has been

deepened and strengthened. Before I took the course I was a stranger to the Holy Spirit. I did not understand His work or His power. Now the third Person of the Trinity means as much to me as my Saviour and my God.

I am very poor of speech, but I want to thank you most heartily for making it possible for me to take this course. I do hope and pray that many others will avail themselves of this wonderful opportunity to study God's Word.

Faithfully yours,

(Signed) —

Cursed be the man that trusteth in man, and maketh flesh his arm.—Jeremiah 17:5.

Trust in yourself and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it, but trust in God, and you are never to be confounded in time or eternity.—D. L. Moody.

# Echoes of the Founder's Week Conference of 1929

By William M. Runyan, The Moody Bible Institute of Chicago

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

Under the shadow of Thy throne  
Thy saints have dwelt  
secure;  
Sufficient is Thine arm  
alone,  
And our defense is  
sure.

WITH this glorious hymn of Isaac Watts voicing the trust and worship of a great concourse of people, the Twenty-fourth Annual Founder's Week Conference was formally in session. At 8:30 o'clock Tuesday morning, February 5, the anniversary of the birth of Dwight L. Moody, Rev. James M. Gray, D.D., President of the Moody Bible Institute that has promoted this annual convocation for so many years, in announcing the opening numbers declared us to be in the true apostolic succession when singing this hymn. The Apostles' Creed and the Gloria were followed by prayer, offered by Dr. P. B. Fitzwater of the Institute faculty.

## "Hold Fast Till I Come"

The conference motto displayed across the pipes of the great organ was made the theme of Dr. Gray's keynote message. An exposition of that portion of the second chapter of Revelation (2:18-25) containing this holy imperative, "Hold fast till I come," gave larger meaning to the words. The challenge to resist the devices and blandishments of heresy and doctrinal defilement was impressive.

A merest echo of the conference can be recorded in these two pages of report—the space assigned to it.

On Tuesday morning two speakers appeared, each of whom is conspicuous in the world of theological thought and defensive utterance. Dr. Leander S. Keyser, Springfield, Ohio, master of Christian apologetics was followed by Dr. W. B.

Riley, pastor of the First Baptist Church, Minneapolis, Minn., and president of the Northwestern Bible School, an eloquent proponent of the evangelical faith. Dr. Riley's address was on "Seeing Twenty

665 former students at the evening hour aroused blessed memories and was the occasion of much happy testimony and reminiscence.

The conference cornerstones were four chief themes upon which the program was built, one for each day. Tuesday, apart from the Alumni festivities was Memorial Day, honoring the memory of Rev. R. A. Torrey, D.D. The evening program was rich, moving and inspirational in the analysis of and tributes to the Christian character and service of the first superintendent of the Institute, whose death at his home in Asheville, N. C., last October, brought so keen a sense of loss to lovers of Bible truth all over the world.

Dr. William Evans could not be present as desired, but wrote: "Dr. Torrey was a truly great man. He was stern when occasion required, and gentle and tender as a caress when a soul in need was in his presence and sought help."

The speakers announced in order were:

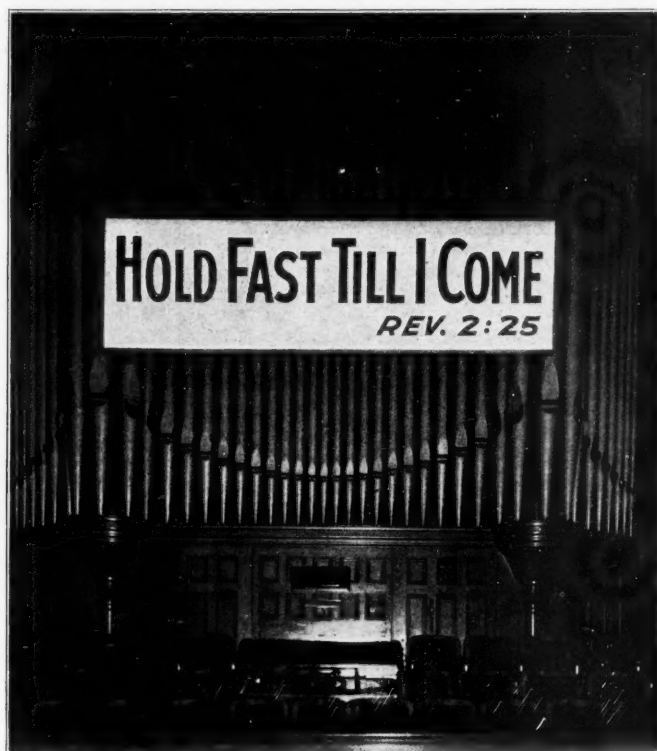
Rev. C. P. Meeker, former director of practical work and superintendent of men, who gave intimate

glimpses of Dr. Torrey's dealings with the students of thirty years ago, a vivid portrayal of the elements that made him a great teacher and trainer of Christian workers.

Prof. Ernest O. Sellers, a former co-worker with Dr. Torrey, stressed his scholarship, evangelistic ministry, and life of prayer, particularly indicating that his whole ministry sought to honor the Holy Spirit.

Miss Elinor Stafford Millar, who was an observer of the Torrey-Alexander work in Australia, spoke with moving eloquence and unction of that and subsequent phases of the world tour of evangelism.

Rev. Reuben A. Torrey, Jr., was chosen to speak of the life of his emi-



The 1929 Conference Motto and Institute Auditorium Organ

Centuries." This was a cogent exposition of Micah 4:1-7, stressing its revelation of the signs that mark the last days. He stated that these verses described the last days, the last war and the last king; all pointing the way to universal peace, universal prosperity and universal praise.

February fifth each year is the high day for the Alumni. The usual Association gatherings were keenly enjoyed by a large assembly of members. A sumptuous dinner was spread, business dispatched, fellowships enjoyed, and the new year officially entered upon. A vote of confidence in the officers who have wrought during the past year was expressed. Rev. Geo. M. Landis was retained as president for another year. The fellowship supper enjoyed by

ment father in the home. "I am so glad that Reuben A. Torrey, Jr., is not in China tonight where he was so long a missionary and where he expects again to go," said Dr. Gray, in introducing him, "but I am glad he is just here to give us his word of Dr. Torrey in his home."

Mr. Torrey said that his father's entire life seemed built around Colossians 1:18, "That in all things he (Christ) might have the pre-eminence." "This was nowhere more clearly evidenced than in the home," said the speaker, the filial graciousness and discernment of whose tribute cannot here be more than asserted.

#### Confirming and Strengthening Faith

This theme dominated Wednesday. Prof. Leander S. Keyser, beloved of Founder's Week and Bible conference audiences for his graciousness of heart and eloquence of speech, had spoken Tuesday morning on the subject, "Lord, to Whom Shall We Go?" With equal clarity and persuasiveness he now spoke on "How We Know the Bible is True." "If any man will do his will he shall know," declared Dr. Keyser, quoting John 7:17. "Christ Jesus uses the word (know)," he continued, "and therefore we have His own certification to the fact that men shall know the truth if they do certain things." Repentance and the experience of the new birth stand as fundamental to an inner assurance of truth. Dr. Keyser's third message was on "Christianity, the Only Adequate Philosophy."

The two masterly addresses of Rev. Howard Agnew Johnston, D.D., ministered to strengthening and confirming faith. Dr. Johnston is author of a number of volumes that have proven his power of analysis and faculty for the logical array of facts that make for assurance. "Spiritual truth may be approached from either of two sides," he declared, speaking of "Jesus Christ the Final Proof of God." "The two sides are fact and mystery. Instead of approaching from the side of mystery to the detriment of faith, the proper approach is from the side of fact, ever crowding back the mystery as proven facts multiply." Dr. Johnston's second address is printed in this issue of the MONTHLY.

#### Looking toward the Future

Thursday spread a feast of prophetic study, and the look into the future was arresting and challenging beyond expression. Rev. W. L. Pettingill, D.D., eminent in the world of prophetic teaching, needs no introduction. The approach to the study of prophecy and the meaning of the Lord's promised return will mean more to the great audiences that listened to him than they could have ever meant before. Dr. Pettingill makes happy combination of the human approach, wit, logic, abundant scriptural citation and skilful interpretation. He is pre-eminently the teacher embodied in the true preacher of divine truth.

Rev. L. Sale Harrison, B.D., on leave of absence from his denominational activities in Sydney, Australia, spoke upon themes that betokened long and profound study of world affairs and movements. "The Jew and the Holy Land" was listened to with keenest attention and dealt with the movements of the chosen people in relation to the Holy Land of the past, distant and recent, and the present. "The

Resurrection of the Roman Empire" will appear in a subsequent issue of the MONTHLY.

#### Seeking the Lost

Rev. P. W. Philpott, D.D., whose evangelistic sermon on Thursday night ushered in this theme, profoundly stirred the great audience in preaching from Paul's declaration of Roman 1:16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." The exuberance, spiritual joy and eagerness with which this elect minister of Christ proclaims the gospel were not wanting, and profound blessing came to the hearers.

Dr. Thomas Cochrane, in the second address of the evening, listed many of the problems facing the task of evangelization, and finds the solution in part, at least, in the promotion of the World Dominion Movement for the building of indigenous churches in various mission fields.

Friday's program gave full scope to the major theme "Seeking the Lost." There is triteness in declaring this day the "great day of the feast," but triteness does not destroy fact. A spirit of profound earnestness and spiritual exaltation brooded over every hour and the speakers seemed uniformly commissioned to instruct, inspire and deepen the sense of spiritual obligation in respect to seeking the lost souls for whom Christ died.

Mr. George Allan, a pioneer worker among the Aborigines of Bolivia, South America, was the first speaker of the morning. Mr. Allan made vivid the needs of these Indians, into whose native tongue he has translated the Scriptures. His mission has been especially with those natives who have not yet been touched by the activities of the Romish priests.

Rev. John A. Howard, representing the work of the Lord among the jungle peoples of India, greatly moved the congregation. Not choosing to narrate the dangers, discouragements and truly disheartening features of this field, Mr. Howard gladdened his listeners with his accounts of the victories of the grace of God among the people with whom he has labored for sixteen years.

Seeking the lost of our great cities, as represented in rescue mission activities, the method required and the marvelous results obtained, found two proponents with telling messages in Mr. Peter MacFarlane, of the Union Gospel Mission of St. Paul, Minn., and Mr. Walter G. Taylor, of the Pacific Garden Mission of Chicago. With swiftness and precision Mr. MacFarlane made the story of the feeding of the five thousand divulge a gripping justification for the city mission movement—the hungry multitudes, the "give ye them to eat" ministry, and the saving message. The speaker insisted that the ministry of feeding and clothing was but a means to an end and condemned roundly making these things an end in themselves.

Mr. Taylor was introduced as a pioneer in mission work whose connection with the old Pacific Garden Mission goes back to the days of Col. and Mrs. Clark and Harry Monroe. Defining the city mission, he declared, "The rescue mission puts out its hand to men and women that no one

else will have anything to do with." The gospel of Christ is still the power of God unto salvation as illustrated by numerous instances of saving grace reported by the speaker.

The afternoon session was a missionary symposium beginning with consideration of Jewish missions. Rev. Solomon Birnbaum introduced a number of workers in this field, who showed how the hearts of these people are being opened to the Messiah message. Jewish visitation work under the auspices of the Chicago Hebrew Mission, Marcy Center and Peniel Center activities were inspiring touched upon.

The missionaries upon the platform represented Japan, the Philippines, China, India, Africa, Europe, Central and South America, and home frontiers. Valuable and characteristic addresses were made by J. Lloyd Hunter, Canadian Sunday School Mission, Winnipeg; C. S. Foster, South Africa General Mission; C. A. Patton, Evangelical Union of South America; Dr. H. L. Canright, medical instructor, Moody Bible Institute; and Isaac Page, China Inland Mission. Each utterance was worthy of publication.

The closing session of the memorable conference offered two addresses, the first by Mrs. Arthur F. Tylee, a graduate of the Institute, concerning work among the Nambiquara Indians of Brazil, and the second by Mr. J. Alexander Clarke of the regions of Africa made famous as the fields of labor of the intrepid David Livingstone and Dan Crawford.

These wonderful messages were followed by an appeal by the chairman of the conference, Dr. Gray, that led to a moving expression of willingness to enter such fields of service as the Spirit of God should direct by many students and others who were present.

Believing that God will seal the purposes there declared, one may feel that the conference that had dealt so profitably with prophecy in its program was itself to become a prophecy.

#### Of Many Matters

The ministry of praise and gospel song rose to heights of exaltation and spiritual power that will prove a glorious memory and a lasting blessing. The leadership in song, and the co-operation of congregation and the great chorus choir were wondrously used of the Spirit of God.

For every evening service overflow meetings gathered in two outside auditoriums where amplifiers made possible the sharing of the regular program of the evening. The attendance at all services was ahead of many other years, despite winter weather and icy walks and pavements.

The ministry of W-M-B-I was appreciated as evidenced by many telegrams received from distant points attesting clear reception and spiritual benefits.

Numerous expressions of enthusiastic commendation indicated the superb and spiritualizing character of the four-day conference. The registration of guests revealed a twenty per cent increase over last year. Thirty-two states were listed. Canada had a goodly representation. The numerous missionaries in attendance entitled it to the designation of a world-gathering of Christian workers.

Moody Bible Institute Monthly



# Is the Salt Losing Its Savor?

Address of Rev. Howard Agnew Johnston, D.D., Milwaukee, Wis.,  
at Founder's Week Conference, Moody Bible Institute of Chicago

SOME of the students of the world's life, specialists in the realm of anthropology and the philosophy of history, have been giving us some of their findings in recent months. They agree that there have been many civilizations in the course of human history, such as the Oriental civilization, the Egyptian, the Chaldean, the Greco-Roman, and the civilization of Western Europe.

A civilization is the rise and development of a distinctive group of people, larger or smaller. It involves their historic background, their physical environment, which determines the possibilities of agriculture and industry, and furnishes the conditions of material prosperity; their culture of the arts, of literature, of science and religion, all determining the character of their social relations and daily life.

## The Cycles of Civilization

All of the civilizations have been characterized in turn by certain features. They all have involved from 900 to 1000 years in their rise and progress to the place of being the world power in the then known world. People living beyond the sphere of the existing world power were either decadent or had not yet risen out of barbaric conditions. Then each of these powers continued to be a dominant world power for from 400 to 500 years. After that period it began to decline and fall, and gave way to another civilization which superseded it.

The important fact for our purpose is that every one of these civilizations passed through the same sequence of experiences in their rise to power and their decline and fall. Their earlier period of development was marked by a spartan spirit of heroic sacrifice and self-denial, a regard for law and authority. In time they developed material prosperity which led to wealth. Wealth led to luxury and leisure, and in time leisure was followed by licentiousness. Regard for law develops self-denial and self-control. When regard for law grows lax, self-control and self-denial give way to self-indulgence. Wealth and leisure both foster self-indulgence. History has written down the fact that in every instance the final decline has been a yielding to licentiousness.

## How Rome Fell

No period in history previous to our own seemed so likely to remain permanent in its prosperity and power as did the 200 years that followed the accession of Augustus Caesar. But some of you have seen the room in the Museum of Naples which contains the amazing evidence of the immorality of the life of Pompeii, and explains the licentiousness which stripped the Roman Empire of its moral virility and led to its ultimate decay and fall. The features of this sequence have been put into this alliteration: "Law, lucre, luxury, leisure and licentiousness." This sequence has never failed in the history of every civilization up to the present

in Western Europe, which also involves America.

They tell us that our civilization is different from those that went before. Other civilizations have been developed in a somewhat homogeneous environment, like the valley of the Nile, or the region of Mesopotamia, or the peninsular regions of Southern Europe. But it seems that our ancestors came in waves of migration from the Caucasus westward and from Southern Europe northward. Each movement by the pioneers left behind the aged and infirm, developing a somewhat selected type of people who formed our present civilization in Western Europe.

The first seeds of their civilization were planted by Christian missionaries who pushed their way northward from the Mediterranean. Through 900 to 1,000 years it slowly developed until, about 400 years ago, it burst into flower and power in the Renaissance and Reformation. During these 400 years it has developed power and wealth, such as was never known before. Following wealth came luxury more widespread than any previous people have known. And following luxury is an increasing leisure of which we are all aware. Is the next and last step in the sequence which history has recorded in the past appearing in Western Europe? Is licentiousness claiming its trophies now as heretofore?

## Is Western Civilization Decaying?

It certainly is a most wonderful civilization, inheriting the best products of those that have gone before in philosophy and art, in aesthetics and athletics, in literature and architecture, and in the beginnings of science. In addition we have developed undreamed of achievements in the realm of electricity, of astro-physics, of communication and transportation. It has also given place to the Christian religion beyond any other. But they tell us this Western civilization is slipping into commercialism. We hear that the policies of every modern government are determined by commercial consideration above any others, that every invention is quickly commercialized, that sports are commercialized, and that commercial considerations brought on the last and worst world war. And they tell us that our civilization is going the way of the rest, because we are losing our moral fiber and are yielding our self-denial and self-control to self-indulgence.

Some one will ask who are saying these things. In reply I call your attention that not a single authority to be quoted is a minister of religion. They are educators, statesmen, historians, and men of affairs. Outstanding among them is Dr. Oswald Spengler, of Germany. In his book, *The Decay of the West*, he masses an amazing set of facts and figures to prove his contention. He shows how Oriental civilization decayed into Buddhism, a negative religio-philosophy which declares that man's ultimate bliss is to lose his self-con-

scious identity as an individual personality and sink back into Nirvana as a drop of water is lost in the ocean. He says the Greco-Roman civilization decayed into stoicism, which is a humanistic philosophy of the way man is to save himself, which failed to solve the problems of the human soul. He tells us the reaction to commercialism is socialism and that the civilization of the West is rapidly surrendering to socialism. His facts are astonishing. He points to Russia and its influence in Asia and much of Europe and to the hold that socialism has upon every people in the Western world.

Chancellor Seiple, of Austria, declares that socialism is an awakening giant that threatens to push mankind into the abyss. H. G. Wells insists that destruction is not threatening civilization; it is actually happening before our eyes.

One of the greatest of modern statesmen is Earl Grey, who said shortly before his death, that "recent events have shown us with horrid clearness Europe sliding surely into the abyss."

Sir Auckland Geddes, the British Ambassador to our country, recently said: "In Europe we know that an age is dying. Here in America it would be easy to miss the signs of the coming change; but I have little doubt that it will come." One could multiply such opinions.

## Is America Safe?

But some one asks: "Is America included in this movement of Western Europe?" It is a question that may well concern us. Beyond any question America has gone through the sequence of law, lucre, luxury and leisure, such as no people have ever known. Are we giving place to the last step? Is regard for law growing lax so that it is followed by demand for license? Is self-control giving way to self-indulgence? If so, we are on the way toward the last step.

There are many who insist that the beginnings of licentiousness are in evidence. Mr. George G. Edgerton, president of the American Manufacturers' Association, in his recent annual address, declared that America is advancing economically much more rapidly than it is morally or spiritually, and if it thus continues it is bound to fall because of its own top-heaviness. James Truslow Adams, said in the December *Atlantic*: "Lawlessness is one of America's most distinctive traits; and it is obvious that a nation does not become lawless or law-abiding over night." President Nicholas Murray Butler said to the New York Chamber of Commerce: "Gentlemen, do not forget that it is perfectly possible to destroy civilization. It has been destroyed before, and it has taken a thousand years to undo the damage done in a generation or two."

Sir Auckland Geddes said it is so easy for America to miss the signs of this decay. Professor McDougall, of Harvard, in his recent book *Is America Safe for Democracy*

racy, says: "As I watch the American nation speeding gaily, with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind." In the same strain President Glenn Frank declared recently: "I believe that we shall inevitably enter a new dark age, a period in which civilized values will go into a decline, unless we begin with a decent promptness to remove the legitimate grounds for these fears." Shortly before his death Theodore Roosevelt said: "The Mediterranean era died with the discovery of America. The Atlantic era has reached the height of its development. The Pacific era, destined to be the greatest, is just at its dawn."

#### Can the Church Save the Situation?

We realize perfectly well that these men are not rattle-brained gossips, with disordered livers. They are among our most thoughtful students of the world's life. Yet we also know that the average American will indulge in incredulous smiles at such statements. President Glenn Frank, in stating that we must promptly remove the grounds for these fears, also said the vital need is spiritual leadership in the life of the nation. But that means that the Christian church must furnish this leadership, for there is no other source from which to expect it.

But some of these students of the world's life tell us that Christianity has lost its chance to be the salt of the earth. They say the salt has lost its savor, because the professed followers of Jesus Christ have been more concerned about selfish programs for material gain and worldly pleasures than they have about the culture of that fellowship with our Lord that develops the spiritual dynamic which is the only power under God that can save the world. That dynamic develops as His followers become His witnesses in the supreme task of making disciples of every creature.

#### Where Israel Failed

Is that charge justified? We know that the people of Israel failed to respond to the plan of Jehovah to be a witnessing people in such fashion as to lead the other peoples of the earth to say: "We want the God of Israel to be our God." That was His plan for them; but Israel failed. Therefore God unfolded another plan and gave this privilege, this responsibility to the Church of Jesus Christ. Is the Christian church also failing as Israel failed? I believe the greatest sin to be cataloged against the Christian church is the great sin of omission in view of our Saviour's command to be His witnesses in anything like an adequate way through nineteen hundred years.

You know our record. The Protestant church in America has been receiving about seven per cent per annum on confession of faith into its membership. Every year four per cent of these come into the church from the Sunday-school and the Christian nurture of the home. That means that for every one hundred leaders and members of the Protestant church in America there are only three people won to church membership from outside of the realm of Christian nurture in a whole year! Is it too much to say, in the light of that record, that the Christian church in America is

not a witnessing church in anything like what our Lord expects and has a right to expect?

When Chief Justice Taft returned from the Orient I heard him deliver a lecture in Carnegie Hall, New York City, in which he said the only hope of humanity is a Christian civilization. He said he did not realize that truth before he went into the Orient to live but he said: "I know it now." That means that the Christian church must be far more aggressive than it has been in promoting the task of giving the knowledge of Jesus Christ to all mankind.

#### A Threatened Disaster

But what are the facts touching this phase of the church's program?

The startling fact is that in recent years the Protestant church in America, which is doing more than any other part of the Christian church of today in sending the gospel to non-Christian lands, has been falling off in its gifts to the cause of foreign missions. Every one of the larger communions in American Protestantism reports this alarming fact; alarming because in the last ten years the high cost of living has doubled in every land, and in some it has increased beyond that ratio.

Therefore if the churches had merely kept their giving up to the former level, the work could not have been maintained; but with the gifts decreasing and the cost of living and promoting the work increasing, the situation involves retrenchment in the number of workers and the centers of activity. It means closing down mission stations, mission schools, recalling workers from the field. That means that those who

continue at their posts are trying to do the work of two, and are breaking under the strain. All this spells disaster unless the churches rise to the challenge which the conditions present and prove their intent and purpose to be true to the great commission of our Lord.

Of course, the blessed hope of the Church, and in that sense, the ultimate hope of the world is the coming again in glory of our Lord Jesus Christ. But speaking in the terms of our present thinking, the hope of a Christian civilization would seem to rest in large measure upon the Christian church in America, and if the American church should fail, then this civilization must go the way of those which have gone before. If such should be the history which the future of the West will write, then God will develop another plan by which He will save the world. But America will go down in history as having failed to enter into the plans of our God, as Israel did in its day.

How the Holy Spirit of God must be grieved! How we should be sent to our knees in shame and contrition of heart and conscience burdened as we have never yet been for the body of our blessed Lord! How the Head hurts because of the limping body!

Oh, men and women, are we all too complacent because the salt has not the flavor it should and must have, if the church of today is to be usable in the hand of God, as it is not now usable? God forgive us and quicken us anew with His divine anointing until we shall be ready to respond to His repeated call: "Here am I, use me, send me!"

### A Letter to the Kansas City Star

January 18, 1929.

Editor of the Kansas City Star,  
Kansas City, Mo.

Dear Sir:

A recent issue of your paper contains the report of a sermon by Rev. L. M. Birkhead, of All Souls Unitarian Church of your city, entitled, "Who Wrote the Bible, Man or God?"

The report quotes Mr. Birkhead as saying:

"Even so conservative a scholar as Dr. James M. Gray, president of the Moody Bible Institute, no longer contends that the Bible is inerrant. He recently said that there is no translation without error."

It is true, Mr. Editor, that translations are not without error, for they are simply human documents. But the original autographs of the Bible, that is, the books as they came from the hands of the inspired writers, Moses, David, Isaiah, Daniel, John, Paul and the rest, were inerrant. The Bible itself affirms this, in my opinion, and I have always believed and taught it, and still continue to do so.

My only reason for soliciting space in your columns to say this is, that a number of your readers have sent me the clipping containing Mr. Birkhead's sermon with an inquiry as to whether I had any ground for changing my lifelong conviction. As I have no such ground, it may be a favor to other Christian believers, and it will certainly be a favor to me, if you will kindly publish the above.

Very respectfully yours,

*James M. Gray*

President of the Moody Bible Institute.

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# Missionary Department

William H. Hockman

## HETERODOX PROPAGANDA TO THE ENDS OF THE EARTH

The protagonists of erratic and delusive cults offer splendid examples of ardent missionary endeavor in that they spare no pains or lose no opportunity to send forth abundant supplies of printed matter advocating their peculiar "isms." Frequently they manifest an almost uncanny faculty for acquiring mailing lists, including the addresses of recent converts in evangelistic campaigns.

Nor is their activity confined to the homeland. Scarcely a mission field in the wide world is exempt from their menace. Into the most remote corners of the farthest field the messenger of the gospel finds himself tracked and followed by either an agent of heterodoxy or bundles of pernicious literature.

On entering the mission field the agent of Russellism, Eddyism, or Seventh Day Adventism rarely attempts to establish contacts with raw pagans or untouched areas, but on the contrary settles down in the vicinity of an established Christian mission, and assays to prey upon the little group of unsuspecting converts. Frequently tempting offers of remunerative employment or other benefits are made as an inducement to come over to their camp. In order to get things moving, considerable sums of money may be thus expended.

As to proselytizing literature, whether in the heart of Africa, on the borders of Tibet, or up in the Arctic, the missionary can never be sure that his young converts are not receiving by some "underground railway" pamphlets or papers calculated to confuse and mislead. Frequently the perplexed native believer brings the new-fangled stuff straight to the missionary and great sorrow is thus avoided, but often almost irreparable havoc is wrought before the shepherd discovers the infection causing spiritual disorders and blight.

For an example of the persistence and penetration of such propagation methods may be cited the experience of Dr. Henry W. Greist, Presbyterian missionary, away up in northern Alaska. From Dr. Greist's unique publication, *The Northern Cross*, we quote the following:

"As a sample of the propaganda being systematically carried on by various cults and organizations opposed to orthodox Christianity, rarely does the name of an Eskimo connected with our mission service appear in print in any of our church organs than immediately he is flooded with literature issued by Christian Science, the Russellites, Dowitees, Holy Rollers, or other people. One such young man brought to the missionary some twenty different periodicals or pamphlets from various cults, all because his name had appeared in an evangelical publication with a photograph cut appended thereto. We enjoyed a bonfire forthwith. Even before he had appealed to his pastor he had suspected something wrong from the things he had read. Verily we live in perilous times, and Satan is very busy."

## THE DOWNFALL OF SOME WOODEN SAINTS

In a sequestered wooded district of Gautamala, C. A., lies an Indian village called Chak'ij-ya, where Romish saints are honored and worshipped, with frequent special festivities in which "fire-water," fightings, immorality and beastiality have a large place. Among the Indian population is a family named Par, who like all their neighbors have put their trust in images of saints, said their prayers to them, held festivities in their honor and made costly offerings—but all in vain, for life's burden and gloom only grew heavier and deeper.

In the Par family there were four saints, one large and three small, but they all had some virtue which never expressed itself. In poverty, desperation and pangs of conscience Gabriel Par, unsatisfied with the idols already charged with the protection of his house, ordered still another saint, a very large one. In a hut set apart for them the five saints were carefully arranged, the two large ones in an expensive shrine and the three smaller ones near by. Surely Gabriel's heart would be calmed now. He had paid one hundred and twenty pesos to the saint maker for his new saint, one hundred and twenty pesos to the witch doctor for his witchery, two hundred pesos to the saloon keeper for "fire-water," and with this the festivities began anew. But instead of peace there came to Gabriel added pangs.

Then enters the gospel light. The first member of the Par family to be converted to the Lord was Catarino, through the personal work of an Indian believer somewhat over a year ago. Then one by one, through Catarino (for several months a student at the Robinson Bible Institute), other members of the family were saved, including Gabriel.

The saints still remained where they had been placed, but their spell was broken. They have no "fire-water" now, but in its stead rivers of living water. There are no signs of fighting and gloom, but their home is full of peace and joy.

One day when kindling wood ran short, Gabriel seized one of the saints, chopped it to pieces, and without concern gave it to the flames. A younger brother returning from the fields just then protested on seeing the saint thus dealt with. Gabriel explained that the idol was occupying so much space in the hut that it was impossible to hold services, and that there was great necessity of vacating the house of the lifeless saints so as to give more room to living saints. He further showed that the wood of the dead saint burned exactly like any other wood.

Since then they have burned two more idols. The remaining two saints, now hidden from view, have so far escaped the fate of their three fellows, but Gabriel states that when kindling wood again runs short these saints will have to serve some good purpose.—Adapted from *Cakchiquel News*.

## THINGS AS THEY ARE IN SOUTH AFRICA

Two letters lie before us from South Africa, each giving a message from the heart of one of God's faithful witnesses, telling of what the missionary finds after the glamor and romance of a foreign land have disappeared and one settles down to face hard facts as they actually are. The communications are printed in the *South African Pioneer*, issued by the South Africa General Mission, and are penned by Mr. P. V. Watson, of Angola, and Mr. William F. Rendall, of Northern Rhodesia.

### Having the Understanding Darkened

Mr. Watson writes: "Many people in civilization are apt to think of the heathen in terms of teeming millions with outstretched hands pleading for the light of the gospel. Many of us had the idea that the heathen would be very glad to see and welcome the gospel messenger. Coming to the field somewhat of this mind it is a considerable shock to meet the cold blast of withering disinterestedness on every hand, and to feel oneself obliged to stand up against it year after year, with comparatively little fruit or result to show for the effort.

"Additional trial to one's faith arises from the fact that these people manifest a very likely interest in all things of a temporal nature which they may possibly get from us. They all appear to be very much alive to the fact of their own ignorance of a host of material things which the white man knows and utilizes to great profit. Many of them are out after these things with a zeal that is remarkable. There is no want or lack of interest in matters of education or industry. They are quick to make the most of medical help brought by the missionary, but one is saddened when it is realized that, in spite of much apparent interest, the degree of their actual interest in things spiritual is very small indeed. The gospel of the grace of God does not appeal to them as a matter of great moment.

"Africans prick up their ears for a while when the strange newcomers settle down among them with their many odd ways and things from across the seas. But as little by little they come to know something of what the newcomers seek to do and teach, the vast majority turn away, for pride and love of self, as is pronounced in the destitute African as in all other countries. The human heart, wherever found, has little room or place for a message that speaks of its own ruin and helplessness.

"The missionary is bowed down by what he sees, and goes away to pour out his heart before God that these people may be given eyes to see their great need, and also to see the exceeding grace of God as manifested in His incomparable gift to men in the sacrifice of His Son, our Lord Jesus Christ."

### Satan's Wiles and God's Working

Mr. Rendall writes: "We here at Kaba Hill have had great reason, despite many and varied attacks of the devil, to echo and re-echo David's outburst of praise

Moody Bible Institute Monthly

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A MILLION "GOODWILL" TESTAMENTS for LATIN AMERICA

# "I WANT TO HAVE SOME TESTAMENTS AT WORK FOR ME IN SOUTH AMERICA"

*Writes a lawyer in Washington, D. C. He says:*

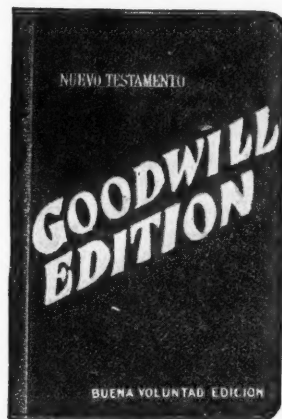
"I want to have some Testaments at work for me in South America, and enclose check toward the campaign for a million copies. It is a great joy to me to know I have some Testaments doing their blessed work in China."

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We want the readers of The Moody Monthly to share in the joy and blessing of giving God's Word to the people of Latin America who have been so long without it.

Like the lawyer in Washington, you will surely wish to send Testaments to "work for you" in the hearts of boys and girls, farmers and merchants, prisoners and policemen, students and officials, soldiers and sailors, Indians, and all the various classes in these lands.

The Testaments are neat, well-bound books, printed chiefly in Spanish and Portuguese. The cost of producing a Testament and placing it in the hands of a



person in Latin America is only 25 cents a copy.

President Hoover's Good Will Tour has been a providential preparation for our campaign to distribute carefully and prayerfully a million "Goodwill Testaments" among the people of Latin America. It is surely the opportunity of a lifetime for the members of The Moody Monthly to share in sending this special "Goodwill Edition" at this moment.

The Testaments you send to "work for you" in Latin America may lead one or many to decision for Christ. A missionary to Brazil said: "In every case the person who read the Book was led to Christ."

## How Others Are Helping

**My Heart Has Been Burdened.**—"I am profoundly interested in your great and glorious work, and shall earnestly pray for its triumphant success. My heart has been burdened for just such a movement, and I wish I could send you a much larger contribution."—A Boston minister who sends a check for \$25.00.

**A Great Work.**—"Am so delighted that you have undertaken a campaign for Latin America. It is a great work, and God has promised that His Word shall not return unto Him void."—The writer enclosed a check for \$200.00.

**Nothing Gives Me Such Joy.**—"Nothing gives me such joy as to be a helper in giving people God's Word. It means more and more to me each day, and I am realizing more each day just what the Word can do. It surely is

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| \$2.50 will send     | 10 Testaments    |
| \$5.00 will send     | 20 Testaments    |
| \$25.00 will send    | 100 Testaments   |
| \$250.00 will send   | 1,000 Testaments |
| \$1,000.00 will send | 4,000 Testaments |

'quick and powerful.' Never-ending praise unto Him for this Blessed Word."

**More Than Glad to Give.**—"I am more than glad to give to this cause. Latin America has been on my heart for several years, and I will continue praying."

**Will Enlist Prayer.**—"We are in sympathy with your work, and will pray in the home, and enlist Bible classes and prayer-meetings to pray."

**The Holy Spirit May Speak.**—"I am enclosing \$5.00 toward Million Testaments Campaign, praying the Holy Spirit may speak to every one who sends God's precious Word."

**Delightful and Untaught People.**—"My heart rebounded with joy at the prospect of giving the Gospel, through the Word itself, to these delightful and untaught people."

## How You Can Help

You can send a goodwill gift; and then water the Word with your prayers day by day.

You can also render splendid service to the cause by

sending for a supply of the Prayer Suggestion Cards and Goodwill Gift Envelopes for distribution in your church or Sunday-school or class or society.

**Million Testaments for Latin-America Committee:** Dr. James M. Gray, Dr. Stewart P. Mac-lennan, Dr. John A. Davis, Mr. Trumbull Howard, Mr. Peter Stam, Jr., Treasurer; George T. B. Davis, Secretary.

Million Testaments Campaign  
1505 Race Street, Philadelphia, Pa.

Please send me ..... copies of the "Goodwill Gift" envelopes and Prayer Card and ..... of the folder, to enlist prayer and arouse interest in sending "Goodwill" Testaments.

Name .....

Address .....

It is suggested that Prayer Cards and envelopes be ordered for each scholar, and folders for each teacher and officer.

Geo. T. B. Davis, Million Testaments Campaign  
1505 Race Street, Philadelphia, Pa.

Believing in the power of the Word of God, I enclose ..... to send "Goodwill" Testaments to "work for me" in hearts and lives in Latin America.

Name .....

Address .....

Million Testaments Campaign, 1505 Race Street, Philadelphia, Pa.

to our blessed Lord, who satisfieth the sinner and filleteth the saint. It is true the enemy of our souls has been active within and without the professing church here, working division between some, and causing others to fall into sin. Four or five church members were accused by other members of having something to do with the alleged poisoning of children, and they were asked to leave the district. Natural causes of death are hard to be understood by them.

"Kasabi, the district under-chief, refused to allow Christian women to preach in his village. Several weeks later one of his five wives suddenly and mysteriously died. He said it was God's judgment upon him, but we suspect other causes. His opposition, together with similar hardness displayed in other nearby villages, is a challenge to prayer warriors.

"Prior to the Christmas holidays an epidemic of measles necessitated a dis-

missal of our eighty school boys. The middle of May saw us with a visitation of cerebro-spinal fever. Two boys, who returned to their village, died. Half of those in the boarding school, smitten with fear, decamped. Much prayer was made to our God, and the one infected case being nursed at school was miraculously and quickly healed, then the infection left us—praise God! The boy who was healed, together with a companion, a week later volunteered to go with fourteen other evangelists on a month's preaching tour through the district. During school term some sixteen boys confessed sin and took the Lord Jesus as their personal Saviour.

"It is with great joy that we tell of the tour made by sixteen evangelists, when some 600 villages were visited with the gospel and over 17,000 people heard the Word of Life. The evangelists reported that over 200 had confessed their sins and expressed a desire to know more of

the Lord Jesus Christ. Throughout the tour requests were received for teachers of the Word to be sent, who could live with the people and show them more of the things of heaven. Several fetishes were brought back by the evangelists. One witch doctor surrendered his and came many miles to Kaba Hill to hear more of the gospel."

#### A KEY TO CHINA'S SORROW

Poor China has sorrows and sorrows. Social chaos, economic bankruptcy and spiritual night make a picture of human woe only paralleled by the tragic French revolution or the Russian bolshevik reign of terror. The frightful social and economic conditions are somewhat portrayed and an explanation afforded in a lengthy communication from Dr. Charles E. Scott, a prominent Presbyterian missionary in North China, whose name doubtless is familiar to many of our readers. Lack of space compels us to select only a few paragraphs.

#### Frightful Famine Conditions

"The famine waxes ever worse. South of the Yangtze River the great southwestern provinces are in an appalling condition. The provinces of Hunan and Szechuen, small empires in themselves, are in a welter of woe. The people have been well-nigh eaten out of house and home by armies of communists and southern nationalists as well as by bandit hordes and swarms of locusts. North of the Yangtze the same frightful conditions obtain. The distress is the worst known in many decades. All the factors of a vicious circle, too well known in this Land of the Dragon, are present. There are irresponsible governors, bandits raised to great power, rascal civil officials squeezing the people without mercy. Added to these are drouth, locusts, grain pests, crop failure, impressment of farmers into the armies, seizure of carts and animals by the military, soldiers camping in private homes devouring their food and burning their fuel, sleeping in their bedding and wearing their clothes. One can scarcely hint at the awful fate of many aged and young—the former often abandoned, the latter sold into a life worse than death. The roads are full of those most lugubrious of all visible processions—hordes fleeing from the famine.

#### An Inhuman Monster

"The man held to be profoundly responsible for much of the chaos in our province is the recently defeated military ruler, an ex-bandit adventurer from Manchuria, who for several years has been absolute ruler over forty-odd millions of people, and associate boss over many millions more. After having taxed the people eight years in advance, he and his satellites conceived many new and heretofore untried sources of squeeze, executing them with relentless rigor. The farmer was taxed out of his small piece of land, the merchants were taxed out of their business, the transportation men were taxed out of their vehicles, the banks were forcibly compelled to hand over their gold silver dollars for his worthless script. Food supplies necessary to the large city populations were left to rot by the roadside because the tax imposed on transportation exceeded the value of the goods.



\$10.—supplies 1,000 men each with a Gospel in their own tongue.  
\$10.—supplies from 2,500 to 25,000 sound tracts in various languages.

## A GOSPEL LIGHTHOUSE

In Various Large Ports Around the Globe  
Work Begun in 1912

Free distribution of scriptures, tracts, etc., in 100 languages, among seamen, passengers and immigrants in harbors teeming with the world's traffic.

An unusual opportunity to reach the unsaved through this *faith work*, giving the gospel right on board ship to tens of thousands every week.

No sales, salaries, social service nor secular literature. True to the faith and the book.

American Trust Company prepared to handle trust funds on behalf of the mission.

Prayer helpers desired.  
Send for "brief history."

### IMMANUEL MISSION TO SEAMEN

Home Office: 1540 Lincoln Street  
BERKELEY, CALIF.

### Two Easter Messages

A. M. The Easter Message For Today  
P. M. Faith In The Unseen

The Two For 50 cents

Evangel Publishing Company  
9 East 33rd St., Bayonne, N. J.

### SLEEP ON

## Fresh Picked Balsam Pillow

filled with the sweet breath of the Adirondacks; helpful in Asthma, refreshing for shut-ins and sick room. Excellent gift for sweetheart and friend. Cretonne cover. 2½ lbs. \$1.25 postage paid. Remit with order.

Hannah Payne, No. 3, Raquette Lake, N. Y.

## The Canadian Sunday School Mission

Rev. J. Lloyd Hunter, Supt., 810 Strathcona St., Winnipeg, Man.

Interdenominational, Home Missionary, Evangelical, Fundamental. A Rural Evangelizing Agency.

**WHAT DOES IT DO?** Organizes and supervises Sunday Schools; distributes Scriptures and Gospel literature; visits in the homes; holds Gospel services; trains the people to evangelize their own district. **WHERE?** In any rural neighborhood in Western Canada otherwise unreachd by Christian effort, especially where denominational work is impracticable.

**WHY NECESSARY?** Because rural districts are increasingly neglected spiritually. Because the country produces a large percentage of our leaders in business and professions. Because an even larger percentage of our ministers and missionaries come from the country.

**WHAT IS THE RESPONSE?** Whole communities become interested in the study of the Bible. Fathers and mothers with their children accept Jesus Christ as Saviour and Lord. Family altars are set up. Young people offer themselves for training and Christian service.

THE FIELDS ARE WHITE UNTO THE HARVEST—THE NEED IS GREAT

"Pray ye therefore the Lord of the harvest, that HE would send forth labourers into HIS harvest."

Gifts for the work may be sent to

REV. J. MACKIE NIVEN, TREAS., (Dept. MM) 184 Alexander Ave., Winnipeg, Man.



"The one thing that most men thought he would never dare to do was to destroy the great railroad bridge over the Yellow River. Yet, to cap the climax of outrages, on the night of his retreat northward he ordered his Russian mercenaries to blow it up. They did. Query: When will the new officials—busy with carpet bagging squeeze and Quixotic reforms—find time and money to rebuild this vastly needed structure?"

"Like numerous other military leaders, his official residence was the scene of continual orgies astonishingly Neronian. In order to supply his ever-growing harem, he hesitated not to openly and brazenly seize any girls who appealed to his fancy. He even visited public girls' schools with the ostensible purpose of examining and commending the educational work in behalf of the females of his race, and then and there picked out the girls exhibited in exercises before him, who were carried off by force. Some of his feasts and entertainments at which were many singers and dancers in theatrical performance, cost as much as fifty thousand dollars a night. It mattered little to him that while he and his friends were thus debauching and gormandizing, the populace in the surrounding country were eating the husks and chaff that ordinarily would be fed to pigs.

"As my district has been overrun with soldiers and bandits for many months, rendering work impossible, our mission voted that I should give my attention first of all to some work in Korea, and more recently to 'famine relief.'"

#### WIDE OPEN DOORS IN MEXICO

Mr. L. L. Legters, who travels extensively in pioneer mission fields, and who has just returned from a visit to Mexico, reports an unparalleled opportunity for a nation-wide distribution of God's Word in that land. He says: "That the doors for the ordinary ways of evangelization in Mexico are closed to missionaries is a fact. They are closed to all ordained foreigners, Protestant and Catholic alike. The doors are wide open to any ordained native who will comply with the law and register. All native Protestants have done that. The Catholics have refused. Hence there are no regular services in the Catholic churches.

"The result is a growing hunger. In Mexico the priest has been believed to be the mediator between God and man. Today devout Catholics are praying, beating their breasts—'Oh God, must our children be damned because the government has taken away our only means of approach? Must they be lost because we have no mediator between Thee and us here upon earth?'"

"There is also a new awakening among and for the Indians. For the first time in its history, Mexico is feeling her responsibility for the more than two million Indians who speak no Spanish. A large industrial school has been started where young Indian men from each tribe are gathered and trained. Rural schools have been begun among the Indians. An unheard of thing has happened. The children

not only come willingly, but at night the fathers come, with the child's book and a candle, to study and to learn to read. The mind is awaking. True, nothing of religion of any form may be taught; the government aim is purely social, and for material uplift and betterment.

"In many Indian centers one can easily find socialistic teachers, teaching every shade of thought, from labor agitation to Russian sovietism. Because of the new liberalism it is possible to propagate the gospel as never before. Today Mexico is

open for a great broadcasting of the Word of God without the usual hindrances."

The Million Testaments Campaign for Latin America is planning a nation-wide distribution of New Testaments in Mexico and other lands in Central and South America and the West Indies. Will you not pray day by day for God's blessing upon the movement?

Please pray especially for the production and distribution and preservation of the Testaments, and that their pages may be illuminated by the Holy Spirit.

## As Announced Last Month We Will Soon Issue **TABERNACLE HYMNS NO. 3**

Successor to Tabernacle Hymns No. 2

It was very wisely said in a religious paper a short time ago: "The gospel songs OMITTED FROM THE AVERAGE CHURCH HYMNAL TODAY are intimate and personal, full of beauty and helpfulness. By all means, let us love and sing them, let us learn more of them and above all, let us teach them to our children, these beautiful, touching, stirring Gospel songs which have led thousands of souls to the foot of the Cross."

We know that every reader of this article feels this same way.

**T**HE majority of these songs, with some very choice new ones, fill the pages of this new 352-page book.

It will be issued in a beautiful silk cloth binding at \$55.00 per hundred; not prepaid, and a very attractive paper binding at \$35.00 per hundred, not prepaid. It will be orchestrated for the first violin, first and second cornet, first clarinet, tenor and bass melody instruments and "E" flat alto saxophone.

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My church (or school) will soon be in the market for new books. Please send first edition copy of Tabernacle Hymns No. 3 in {cloth } binding to:

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

## THE OBSERVANCE OF LENT

About this time of year people of many denominations are asking themselves, "How shall I observe the season of Lent?" There are many ways of observing it. In one denomination it is observed one way, in another it is kept in another way. Your own idea on the observance of Lent will either increase or diminish your blessings for the sacred season.

For one thing, we want to guard against the false opinion that Lent is a time to do penance for one's sins. But that does not mean that it is not a time for repentance. The message of the Cross tells us again of the awful demands of God's law and of its penalty. It helps us to realize our own condition and the sincere Christian, upon hearing that message, cannot but say, "God, be merciful to me, a sinner." Again, Lent is not a time in which the Christian seeks to pacify God for his neglects in fulfilling the obligations of the year. Such a keeping of Lent would actually be pretentious foolishness.

Lent is a sacred season for special meditation upon the suffering of the Saviour. We keep it year by year to better understand and realize the awful consequence of sin and to appreciate salvation which is purchased at so great a cost. We want to hear it again that "the blood of Jesus Christ cleanseth us from all sin." That can but help to lead us to deeper devotion, and who will want to deny that it leads to earnest self-examination. Fasting and external observances are a "fine outward training," but the real value of observing Lent lies in hearing and using the Word of God, and in searching one's own heart to apply the gospel of the Crucified in order to grow in the grace and knowledge of God.

Lent is a time to abound in the "fruits of the Spirit," but in these the Christian must seek to abound at all times. Outward training by self denials is also good and even in place if it is done in appreciation and gratitude for what Christ has done in order to be able to increase our offerings to God. But all these things must be the result of prayerful meditation upon the Word of God and an earnest self-examination of one's self. To all who observe Lent in this manner, it becomes a season of refreshing from the Lord.—*Highland Park Lutheran Messenger.*

## AN EASTER SUNRISE SERVICE

The Moravians, or Unitas Fratrum, have a number of religious observances not found in any other denomination, which are very interesting and impressive. The various love feasts, the festivals and memorial days celebrating notable events in their history, and the passion week services are all attractive to one who enjoys a quiet religious fellowship. The Easter sun-

rise service is most impressive. When twelve hundred people, from a community not four times that large, will gather in a church at five o'clock in the morning for a meeting devoid of devices often used to rouse enthusiasm, but quietly to hear the Word, unite in prayer and song, and go to the cemetery to conclude the service as the sun is rising, there must be more than curiosity to keep up the interest.

At three o'clock on Easter morning the trombone choir assembles at the chapel for breakfast. Beginning at the church they play chorales and are conveyed to different parts of the community by trucks in two divisions, thus announcing with strains of music the resurrection of the Lord. The two groups unite outside the church in time to announce the service with triumphant selections.

The liturgy, on a separate leaflet, is found in the pew or handed as one entered. With the exception of the invocation, the printed order, which is the same from year to year, is followed. There is no address. The minister reads and the people respond, or join with him as in the Lord's Prayer. Some of the hymns are sung by the entire congregation, led by their excellent choir and organ, and others by the choir alone. The hymns are old and characteristic of these people. They center about the victory of Jesus and its meaning for mankind. They are set to massive German music with a genuine religious appeal.

As a certain point in the service is approached the minister leaves the lectern and the congregation files out to the rear of the church where a four column procession starts for God's acre. One division of the trombone choir heads this column and the other falls in about the middle. The first leads a suitable strain of music and the second makes response. It is so arranged that the two groups unite and the people following form a hollow rectangle about an older portion of the consecrated ground.

As the sun arises that assemblage sing and pray in reverent homage to Him who died and rose again that the greatest fears of man might be dispelled and his highest hopes be realized. It is a glorious way for those who trust in Him to celebrate His victory and meditate upon His promise, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."—Rev. G. E. W. McBride, in the *United Presbyterian*.

## AMERICAN SCRIPTURE GIFT MISSION

The ten years work of the American Scripture Gift Mission has shown a most interesting development. In 1918, the principal field of distribution was the army

and navy of the United States. At the close of the war the mountaineers of the southern states were recognized as a needy people, and thousands of Gospels were distributed among them. At first a Testament was supplied to any of the school children who wrote asking for one, but increasing demands brought about the arrangement whereby the reading of one Gospel was required before the giving of another. In one month more than 4,000 Testaments were thus delivered to individual children.

In addition to the work among the southern states where both white and colored were provided, a new field was entered with the Indians of the Southwest government reservations, and in recent years there has been a wide distribution in their midst. During the year 1927, approximately 500,000 pieces of Scripture were disseminated, and by the end of October, 1928, this number had already been exceeded by 67,000.

## DEATH OF FREDERICK KELKER

Frederick Kelker, of Harrisburg, Pa., who died January 8, was well known for his interest and activities in the religious world. In recent years he had devoted his entire time to the printing of religious pamphlets, numbering hundreds of thousands, which he distributed free of charge throughout the world. He also devoted much of his time and means to eleemosynary institutions and Bible schools, and was always a warm friend and supporter of the Moody Bible Institute.

## THE BOY SCOUTS

The Boy Scouts of America celebrated its nineteenth birthday on February 8. Year by year scouting has progressed until the movement now has more than six hundred thousand boys, and more than two hundred thousand men enrolled. The organization seeks to build character in boys and to train them for the duties of citizenship. Nearly four million American boys have been scouts since 1910.

During the nineteen years of scouting's history in America, millions of boys have been benefited. No one can tell just how much they have benefited but there is no doubt that most of them are better men, physically, mentally and morally, than they would have been if they had not been scouts. Through the Boy Scout movement the desire for right living is implanted in the boy's heart. Valuable training, mental and physical, is also received, starting a scout towards manhood with higher ideals and more practical knowledge than he would otherwise possess.—*Anniversary News Bulletin.*

## THE HEROD-ATTITUDE TODAY

Multitudes talk beautifully about Christ today. Doubtless many millions more are doing so now than ever before in the history of the world. Almost every political and sociological and religious false cult claims Him and speaks respectfully of His character and teachings. Many even point with admiration to His death. Yet the most of this is but a modern expres-

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sion of the Herod who reigned when Christ was born. That king is a type of the natural man, in his enmity against God and therefore his hatred of Christ. Yet he called the wise men, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also" (Matt. 2:8).

Did Herod really want to worship Christ? No, he wanted to find Him so that he might kill Him. He proved this a little later when he "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men."

There is a great deal of talk today that sounds like worshipping Christ when in reality it is rejection and hatred of Christ. Many modernists within the professing Christian church, and confessed unbelievers without, speak condescendingly, approvingly, patronizingly of the Lord Jesus while they have no use for what He really is, and they indignantly repudiate the "notion" of any necessity for a Sin-Bearer, a Substitute as Saviour, a blood atonement. Like Herod they speak honeyed words about the Son of God while they are rejecting Him and crucifying Him afresh. Let us never be deceived when unbelievers ask about Christ "that I may come and worship him also."—*Sunday School Times*.

#### WILL THE INSECTS STARVE US?

From all the world, recently, scientists journeyed to Ithaca, N. Y., to plan new ways of fighting man's unconquered enemy, the insects. The meeting was the Fourth International Congress of Entomology. It formed the strategic council directing the world's army fighting in a war that can have no armistice.

This fight is no longer looked upon as sectional crusades against irritating pests. "The insects," says Dr. L. O. Howard, who was for 31 years chief of the U. S. Bureau of Entomology, "are man's chief rival for the possession of the earth. They are damaging us more today than at any time since civilization began."—Edwin W. Teale, in *Popular Science*.

#### THE "NO-TIME-TO-READ" MEMBER

"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your church making?" "Don't know." "What is your opinion of the unified program?" "Never heard of it!" "Do you agree with the general policy of our central association?" "Don't know." "You think it is doing good work, don't you?" "S'pose it is. Don't really know." "How much money did it raise last year?" "Don't know." "Where do you think missionary work is most needed?" "Don't know!" How many members are there of your church?" "Don't know!" "Of course you are a church member?" "Don't—I mean, yes!" "Where are we the strongest, do you think?" "Don't really know!" "Who are some of our strongest men at the present time?" "Don't know!" "Is our cause making any progress in your neighborhood?" "Don't know at all." "Of course,

you read the denominational papers?" church?" "Don't kn—; that is, I—you "No!" "What good are you to the see!"—*Christian Life*.

## THE CAMEL'S NOSE

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The new departure will enrich it and increase the demand a hundredfold. Commencing with the next issue on the Famous Green Section will be published the

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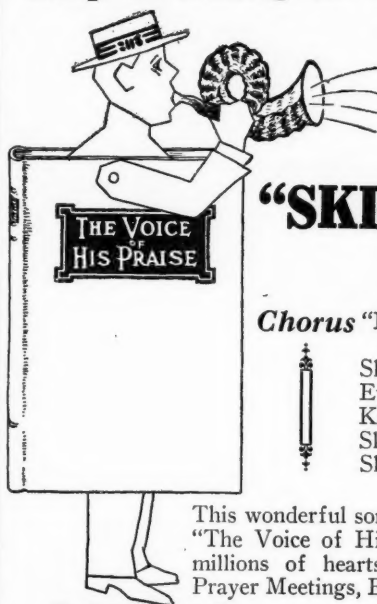
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## "Keep on smiling till the sun breaks through"

### Hear Ye! Hear Ye!

Young People's Society Leaders,  
Pastors, Evangelists, Home  
Folks, etc., etc.



## "SKIES WILL SOON BE BLUE"

**Chorus** "Keep on smiling till the sun breaks through

Skies will soon be smiling down on you.  
Every earthly care beguiling  
Keep on smiling bravely smiling  
Skies will soon be blue  
Skies will soon be blue."

This wonderful song of Christian optimism found only in "The Voice of His Praise" has already sung itself into millions of hearts through Young People's Meetings, Prayer Meetings, Evangelistic Services, and over the radio.

#### To Introduce It

to the Moody Monthly family two (2) copies (one in full cloth and one in limp binding) will be sent post-paid for only 50c. (Regular price 75c.) To prevent the abuse of this special price, use this coupon.

#### SPECIAL MOODY MONTHLY COUPON OFFER

I have some very valuable Mothers' Day Helps, which I will be glad to send on request to Pastors, Sunday School Superintendents, or Program Committees.

Send the coupon in corner with 50c and get by return mail 2 copies of this great book (regular price 75c) containing "Skies Will Soon Be Blue" words and music.

#### MAIL COUPON TODAY

to Grant Colfax Tullar  
Nassau St., Room 620K, New York City

#### "The Voice of His Praise"

contains 164 other gospel songs of great merit which should be in every home. Many of them are in no other book and can be secured from no other source.

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For Mothers' Day Helps check here ☐

Dear Sir: For the enclosed 50c send the 2 copies of your new Hymnal, The Voice of His Praise, containing "Skies Will Soon Be Blue" to the name and address below. Moody Monthly coupon.

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## SOUND EDUCATIONAL DIRECTORS

Scores of finely equipped and costly education buildings have become during the past few years a part of our church plants. Many strong churches are adding to their working force an educational director. This enlarged equipment and this extra worker look toward the education and enlistment of our army of young people in the aggressive work of the church and the denomination. We have hitherto paid too little attention to the intelligent training of those who are most susceptible to all influences that are brought to bear on them. Care must be taken that young people be not encouraged to think that they can be trained into becoming Christians. Great emphasis must be put on the necessity for the new birth. After they have been regenerated they cannot receive too much training provided that training is not contrary to the explicit and unmistakable teaching of God's Word. More dangerous than an unsound preacher is an unsound religious director, because it is the peculiar function of religious directors to deal with minds and hearts that are yet plastic.—*Watchman-Examiner.*

## CHURCH ATTENDANCE

Church attendance is, we believe, the most serious problem with which churches have to deal, and yet it is one to which most churches pay very little attention, except to lament its smallness. From our observation it is the exceptional church that has a Sunday morning attendance equal to one-half of its enrolled member-

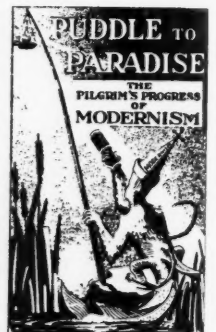
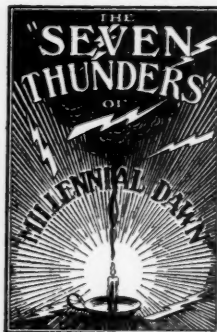
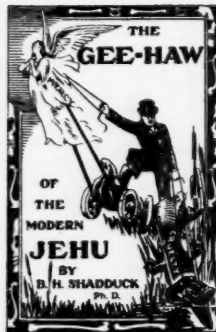
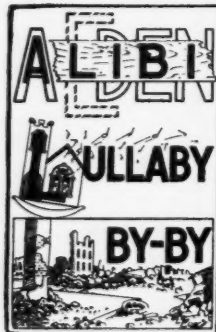
ship, and a Sunday night congregation of one-fourth of its membership. The church that has fifteen per cent of its membership at its mid-week prayer service is above the average.

There is a certain element in every church that is very regular in its attendance. They constitute the real strength of the church. There is another element that is just as regular in its absence from church services. Except where they are providentially hindered from attending, this element is of very little value to the church. Between these two extremes there are those who show many degrees of regularity or irregularity in attendance.

Experience has shown that it is practically impossible to awaken or to sustain interest in church affairs in those who do not attend its services. Then it would seem to be essential that special effort should be made to secure this attendance.

If the officers of the church will take real oversight of the flock of which God has made them overseers, visiting the families occasionally, especially in times of sickness or trouble, the people will be greatly drawn to the church. Where help of any kind is needed it should be rendered.

The pastor occupies a most important position in this matter. It is true that there is needed not only a drawing pastor, but also a holding church. The pastor must know his people intimately, and there must be wrought out between him and his people a bond of love and confidence that shall bind them very close to each other. When people would rather



## SEVEN UNANSWERABLE BOOKS

Prof. L. S. Keyser, D.D., head of Hamma Divinity School, used more than a column in "Bible Champion" to commend the two books he has read. We quote a fragment from his review. "Our special attention having been called to Dr. Shaddock's books, we decided to read them. The result is, we find that they contain an argumentation that is smashing. We do not know of another author who has pointed out the impossibilities and absurdities of the theory more keenly, and, to our mind, more invincibly."

Here is a portion of a letter to the author My dear Mr. Shaddock: Your books did prove as good as the titles. You cleared away the fog and smut as God's thunder showers clear the air on a hot day. I found not only plenty of satire, but reasonable truth plainly spoken. I said Amen! a good many times and laughed often till the tears came. . . . Your books are indeed a treat. . . . If you are accused of being brusque, you have simply mixed their own powder to make your explosive without the camouflage of fine long non-understandable words.

Together, these books have 45 cartoons that are picture parables. We receive scores of letters saying the customer has read a book three or four times. We think no books have been published that are easier to loan and harder to get back. Some one in your community needs them,—why not invest in a few before this ad is lost?

We quote in a condensed form and emphasize one paragraph of the strong

statement of Editor (Rev.) T. Q. Martin: "I have in my possession and have read with thrilling interest and real profit, three little books,—Puddle to Paradise, Jocko-Homo Heavenbound, and The Toadstool Among the Tombs.

"The author in his own inimitable way digs up the very roots of that nonsensical string of guesses known as 'The Evolutionary Theory' of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of these little books in the hands of every person in America.

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Moody Bible Institute Monthly

hear some other preacher than their own pastor, there must be something wrong.—*Presbyterian of the South.*

### HOW TO KEEP A PASTOR

1. The first way to keep a pastor is to practice the golden rule toward him; put yourself in his place. He cannot always strike ten in his sermons any more than you can finish a piece of work at a set time.

You don't like to be unreasonably censured; neither does he. If you have just grounds for criticism, take them to your pastor and not to your neighbor's house; and they usually go to one who is out with the pastor and church. Every earnest pastor appreciates consultation, but not dictation. A pastor is like a father of a large family, the same interest in all alike, and he would appreciate consulting together. The second most deadly instrument of destruction is the dynamite gun. The first is the human tongue.

Some churches think that no pastor ought to remain longer than two or three years on a field. If the pastor has considered that the Lord has placed him on the field, the church should strive to keep him as long as the Lord will allow him to remain. Sometime the pastor leaves and the church wonders why. Probably the pastor has ceased to feel the heart-throbs of love.

The church takes his preaching as a matter of course. The pastor's relation can be kept fresh and sweet only through manifestation of appreciation. Without it, it will die. Never get tired telling your pastor that he has done you good. Not flattery, or a great sermon; all he wants to know is that he did you good. It will make him work harder and love you more.

2. Sometimes there are members in the church that form an unreasonable dislike for the pastor. Probably he has preached too plainly about worldly things and urged you to give them up and serve the Lord. "You can't serve two masters." Perhaps he has pressed the Lord's work strongly and insisted that you give more for the spread of the gospel. You dislike it and show it. This eats into the pastor's heart like a canker. He cannot stand this long. The pastor must have the love of his brethren or he can't keep house for the Lord.

3. It may be that the officers are not progressive men. The pastor works and prays and plans for enlarged usefulness for the church. After he has wrought out his plans, he lays them before the deacons, and they promptly nip the whole thing in the bud. Not only this, but they do not promise a better day.

What do you call a pastor for? It is to lead you. But how can he lead unless his people are willing to follow his suggestions? You follow your doctor's instructions without complaint and your lawyer because you give them credit of knowing their business. Your pastor has been under the instructions of the best and leading men in the cause, men who have met with success in every way.

If a pastor has no ideas of his own, he is not fit to lead. If he has to be going to someone else and ask them what and how to do a thing, he is unfit for a pastor. If you have some member in the church who knows better how things should be done, then you have no need for a pastor.—*Western Recorder.*

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## "THE BIGGEST FOOL"

A man was telling his minister that his neighbor was "the biggest fool in the place," because, although seriously ill, he refused to have a doctor. He concluded by remarking, "I believe the man is mentally deranged." "Well," said the minister, "I know a far greater fool in this town—one who, although a hopeless sinner, refuses to believe God's verdict and apply God's remedy. Supposing now 'thou art that man?'" The shaft went home, and the man, convicted of his sin and folly, was soon after saved by grace.—*The Banner*.

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## TRANSFORMED

There is a story told of a young woman—a relative of Ruskin—who had been given by a friend of her a most beautiful silk handkerchief. By accident she overturned the inkpot on it as it lay on the table and soiled a good part of it. She wept until her heart literally ached when she thought of the gift, ruined by her own carelessness; and how she reproached herself! About that time Ruskin came in and saw her distress as she held up the spoiled handkerchief. But he smilingly took it from her. Artist that he was, as well as poet, he went to his study and set to work upon that blot, drawing figures upon it; and then with delicate brushes he painted a beautiful picture and returned the handkerchief to her. "Oh," she said, "that is not my handkerchief!" "Yes, it is yours. I simply took the ugly blot and transformed it into a picture!"—*Presbyterian of the South*.

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## A DYING EMBER

A story is told of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings, in which the voice, formerly accustomed to lead in prayers, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for this visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken, yet lasting anger, might have been kindled.

But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the truant opened his lips to say: "You needn't say a single word, sir; I'll be there next Wednesday night."—Selected.

## FAITH IN CHRIST

This is the victory that hath overcome the world, even our faith.—1 John 5:4.

We must not only believe about Christ, but in Him, as Livingstone did, when on one occasion he was opposed at nightfall by a number of infuriated savages and was tempted to steal away in the dark; but his eye lit on the promise, "I will be with you all the days," and he wrote, "I went to sleep because I knew it was the word of a perfect gentleman." *Faith is more than creed—it is trust in a Person.*—F. B. Meyer.

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## "LABORERS TOGETHER WITH GOD"

One soweth, and another reapeth.—John 4:37.

A young man was settled in a parish where his predecessor had labored thirty years with but few results. Before six months he had a great revival and became a little lifted up by his success. One day he called one of the young converts into his study and began to ask him which of his sermons it was that led to his conversion. The young man said it was not any of his sermons. Well, which of his prayers. But he said it was not any of his prayers. Well, would he mind telling what it was.

"Oh," said the young man, "it was the seed sown in my heart by the old preacher before you came." And so we are working together with God.—*Watchword and Truth*.

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## GOD'S LOVE LETTER

An Australian authoress, Miss Manning, had loved and been loved in return. Her lover was going to India, and wished to bare his heart. He wrote her and asked her not to reply if she could not let him hope. If she sent no answer, he would take her silence not as giving consent, but denial. Miss Manning found no fault with the letter, but wrote her reply and sent it within the hour. It was a pouring wet day, and her brother undertook to take the letter to the village postoffice. Her lover never came, and she never saw him again. Some years after she heard of his marriage, and of his remaining on in India, where he had an honorable and prosperous career. Twenty-five years after, the Manning family moved into a new house; and an old coat belonging to the brother was brought out into the light. When the pockets were turned out there the letter was, yellow and crumpled, but with the seal unbroken and the stamp untouched. The culprit was never told, and the lost lover never knew!

Let us see that, at all costs, God's love-letter to the world, which He has intrusted to us, we do not leave undelivered.—*The Dawn*.

## GREED FOR GOLD

A recently published cartoon showed a man in his shirt-sleeves in a gutter picking up gold. Behind him as far as could be seen were bags of money—of gold he had picked up. Just a little way in front of him was a cemetery. There he was with the sweat pouring from his brow, working as hard as he could gathering up his riches, but always going nearer and nearer the cemetery.

A true picture of many a man using hands and mind and strength gathering gold,—on the way to the cemetery. This lesson is obvious.—*Serving and Waiting*.

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## "EXAMPLE" OR "SUBSTITUTE"?

At the close of a service in Germantown, Philadelphia, some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example." "Would you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger, "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step. 'Who did no sin.' Can you take this step?" The stranger looked confused. "No," he said, "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an example, but as a Saviour." And this is every man's need. (See Rom. 3:23-26.)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).—Selected.

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## A BLIND MAN'S TESTIMONY

On Glasgow Green, a few years ago, at the conclusion of a gospel address given by a layman, a man in the crowd asked permission to say a few words. Liberty having been granted, he spoke somewhat as follows: "Friends, I don't believe what this man has been talking about. I don't believe in a hell; I don't believe in a judgment; I don't believe in a God, for I never saw one of them."

After going on for some time in this fashion another man asked to be allowed to speak. Permission given, he proceeded as follows: "Friends, you say that there is a river running not far from this place, the river Clyde. There is no such thing; it is untrue. You tell me that there are trees and grass growing around me where I now stand. There are no such things. That also is not true. You tell me that there are a great many people standing here. Again, I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about, but I was born blind; I never saw one of you; and while I talk it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more you expose your ignorance, because you are spiritually blind, and cannot see." The effect of the speaker's words can be easier imagined than described.—*The Prophetic News*.

Moody Bible Institute Monthly



# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

## A PESSIMISTIC VIEW OF LIFE

A. R., New Castle, Pa.

**Question:** What is the meaning of Ecclesiastes 1:9-11?

**Answer:** These verses reveal the pessimism of the writer, but are not necessarily true. For example, contrast Isaiah 43:19 and 65:17. What the writer says is that history goes in cycles, and hence in endless repetition. How few who have achieved even great things are now remembered? Such a view of life brings only discouragement and despair, and is not the Christian view, although the record that the author thought so is an inspired record. That is, the record is true but not the thought of the writer.

## THE SERPENT

A. E. J., Chicago, Ill.

**Question:** Do you interpret Genesis 3:15 symbolically or literally?

**Answer:** Both; literally so far as the serpent as an animal was concerned, and symbolically so far as Satan himself was concerned. We cannot ascribe to any mere animal, however subtle, a knowledge of God's revelation to man and also possessing the intelligence as is here portrayed. The serpent was a real serpent, but also the agent employed by Satan to cause the woman to sin. Since Satan so closely identified himself with the serpent of the first part of the chapter, he also is called "the serpent, the deceiver of the whole world" (Rev. 12:9). Not only was the doom of Satan the subject of prophecy in Genesis 3:15 but Satan is still to be bruised (Rom. 16:20).

## ERRORS OF RUSSELLISM

C. H. S., Bridgewater, Mass.

**Question:** What is your opinion of the book entitled *Creation*, by J. R. Ruth-erford?

**Answer:** We are not personally acquainted with this particular book, but since it is published by the International Bible Students Association and Watch Tower Bible and Tract Association we presume it teaches the usual errors of Russellism. You mention its doctrine of redemption as being the same as held by the Moody Bible Institute, but we assure you it is fundamentally different. We reject, among other things, the following teachings: (1) That the second death means extinction of being or annihilation; (2) that the ransom given by Jesus does not guarantee everlasting life, but only that every man will have a second chance; (3) that this second trial, during the millennium, will decide whether we may or may not have eternal life. (For additional errors see *Bible Problems Fairly Met*, by Stroh, p. 107, and *The Errors of Millennial Dawnism*, by Gray.)

## INEVITABLE CERTAINTIES

M. B. H., Rolling Hill, Va.

**Question:** Please explain 1 Timothy 5:24, 25.

**Answer:** Sins and good works are each of two kinds, the evident and the unknown. Of the former kind, both are now manifest to others, and the sins precede the doer into judgment; but the second class, both evil deeds and good works, although not now in evidence, are likewise certain to come into judgment, either for condemnation or reward.

## SUICIDE

L. A. C., Hamden, Conn.

**Question:** Is it right to commit suicide after all hope is gone? Will a Christian who does so enter heaven?

**Answer:** In the first place, who knows when "all hope is gone"? Many have been rescued both from physical death and mental despair after it seemed to them that there was no hope. While there is no special law in the Bible against this particular form of murder, is it not included in the general prohibition against taking human life? It is said that the Jews regarded those who lay hands upon their own lives as most degraded and satanic, driven to it by the remorse of the damned. How any Christian can entertain such thoughts unless he is temporarily out of his mind, we cannot understand.

## THE LITTLE BOOK

J. D., Milwaukee, Wis.

**Question:** What is meant by the "little book" of Revelation 10:8-11?

**Answer:** As to the content of this book, it would seem to refer to the completion of the mystery of God (v. 7). The language here is symbolical. The eating simply means the digesting of the contents of the book, making them his own. This caused him both joy and grief, as prophecy is both sweet and bitter. The reason for this new knowledge given to John was to qualify him to continue his prophetic ministry by prophesying again concerning "peoples and nations and peoples and kings," which he proceeds to do in the following chapters.

## THIRD WORK OF GRACE

W. F. S., Chattanooga, Tenn.

**Questions:** (1) What is the "third work of grace"? (2) Is it possible to live on this earth without sin?

**Answers:** (1) We confess that we do not know what particular experience is referred to. Cannot the people who claim it tell you? For our part we believe not in any particular number of works of grace, but in a continuous work of grace in the heart and life of the true

Christian. This is far more necessary and important than any second or third. (2) We would refer you to the chapter upon sin in *Bible Problems Fairly Met*, but in brief we do not believe in the doctrine of sinless perfection in this life. The book referred to is published by the Bible Institute Colportage Association, 843 Wells St., Chicago.

## A SEEMING DISCREPANCY

E. L. B., Emporia, Kan.

**Question:** According to Matthew, Joseph and Mary fled to Egypt with the child Jesus before they returned to Nazareth; but according to Luke's account they returned to Nazareth without going to Egypt. How do you reconcile this discrepancy?

**Answer:** The difference in the accounts may be explained by the fact that the choice of material was usually determined by the purpose of the author in writing. In all probability Luke was familiar with the sojourn in Egypt, but omitted it because it did not contribute to his purpose. Upon the other hand Matthew, who wrote his Gospel primarily for the Jews, saw fit to record the incident in order to call attention to the fact that it was a fulfillment of an Old Testament prophecy.

## PREACHING TO THE SPIRITS

D. V. P., Brookings, S. Dak.

**Question:** What is the meaning of Christ preaching to the spirits in prison (1 Pet. 3:19, 20)?

**Answer:** First of all, this preaching is done in His own human spirit, and not in the Holy Spirit (v. 18, R. V.). While His body lay in the grave He "descended into the lower parts of the earth" (Eph. 4:9) and proclaimed a message to the spirits in prison. This message is not said to be the "gospel." There are three principal interpretations of this passage: (1) That in the days of Noah the Spirit of Christ in Adam proclaimed the coming of the Flood and called men to repent (2 Pet. 2:5). But this interpretation would contradict the text, namely, that the reference in verse 18 is to the human spirit of Christ, and not to the Holy Spirit. (2) After His death Christ preached to the spirits of men who were disobedient in the days of Noah. But if a second chance was given to them, why not to all who died in the centuries preceding the

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coming of Christ? Moreover, we are informed that Noah was a preacher of righteousness for that age, hence they were without excuse. (3) These spirits were fallen angels. This is the view of Sir Robert Anderson, Dr. James M. Gray, and other well known Bible students. Men are not usually called spirits, while angels are. The passage we are considering should be studied in the light of 2 Peter 2:4; Jude 6, 7, and Genesis 6:1-7. Angels are called "sons of God" (Job 2:1; 38:7), and also "spirits" (Ps. 104:4; Heb. 1:7, 14). During the days of Noah these spirits (fallen angels) took up their abode in the bodies of men and the race became hopelessly corrupted. They are now "in prison." It was to these spirits, who were disobedient in the days of Noah, to whom Christ went and proclaimed His triumph. Angels and authorities and powers, good or evil, are all subject unto Him (1 Pet. 3:23). See *Spiritism and the Fallen Angels* (Gray).

## THE GETHSEMANE PRAYER

S. C. B., Charlotte, N. C.

**Question:** What "cup" did Christ asked to be removed in His prayer in the garden?

**Answer:** The usual interpretation is that Christ prayed to be spared the sufferings of the cross, if possible; yet He is wholly submissive to the Father's will in the matter. Much may be said in favor of this interpretation, but it is not wholly satisfactory. One argument against it is that Christ knew from the beginning that He must endure the cross, that this was the chief purpose of His coming into this world (John 12:27). For months He had set His face steadfastly towards Jerusalem, knowing full well all that should befall Him there. Since He knew that there was no other way by which He could atone for the sins of the world, it is likely that He should now weaken in purpose and ask that He be spared the final ordeal?

Another explanation of the Master's request seems to some more plausible. The language in Mark's account is very specific (14:35-37). There in the garden Christ's soul was "exceeding sorrowful even unto death." He prayed that "if it were possible the hour might pass away" and "remove this cup from me." But instead the "cup" became even more bitter, until in agony He sweat as it were great drops of blood. So fierce was the conflict that finally an angel came from heaven and strengthened Him (Luke 22:43). Was not this the final conflict with Satan himself? Did not Christ so intimate when He said to those who came to arrest Him, this is your hour, "and the power of darkness"? Fearing death there in the garden He prayed to God for deliverance, and His prayer was heard (Heb. 5:7). At the first Satan assailed our Lord in the temptation, and was He not now seeking to destroy Him in the garden, and so prevent His coming to the cross? In the temptation Satan attacked Christ as the Son of God, here in the garden the attack was upon His humanity, or more specifically His human body. As the temptation and Mount of Transfiguration revealed His deity, so did Gethsemane demonstrate His true humanity.

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# International Uniform Sunday-school Lessons

P. B. Fitzwater

March 10

## Baptism and the Lord's Supper

Matthew 3:13-17; 28:19, 20; 1 Corinthians 11:23-29

Golden Text:—This do in remembrance of me.—1 Corinthians 11:24.

### I. The Baptism of Jesus (Matt. 3:13-17).

1. His Request (v. 13).  
This was in act, if not in word. He came from Galilee to Jordan to be baptized of John.

2. John's Hesitancy (v. 14).  
He perceived something in Jesus which impressed him with the impropriety of such an act, even moving him to hinder the execution of His demand.

### 3. Jesus' Explanation (v. 15).

He insisted upon John's compliance on the ground that it was a method of fulfilling all righteousness. This can only be understood in the light of the real significance of water baptism. According to Romans 6:3-5, baptism signifies the identification of the believer with Christ in His death and resurrection. On the part of Jesus this act meant the dedication of Himself to the task of bringing in—making full, righteousness. Its forward look was the cross of Calvary where He experienced a baptism which is the foundation of all righteousness.

### 4. The Heavenly Acknowledgment (vv. 16, 17).

As Jesus emerged from the waters of the Jordan, the heavens were opened, the Holy Spirit descended, and a voice from heaven declared, "This is my beloved Son in whom I am well pleased."

### II. The Apostolic Commission (Matt. 28:18-20).

1. The Authority of Jesus (v. 18).  
God gave Him all authority in heaven and on earth. This authority extends over His people, the material world, angels, wicked men and devils. God highly exalted Him and gave him a name which is above every name (Phil. 2:9).

### 2. The Commission of the Apostles (vv. 19, 20).

(1) It was to teach, that is, make disciples of all the nations (v. 19).

They were to make known to the world that Christ had died to save sinners and that God had committed to Jesus the redemption of the world.

### (2) Baptize those who believe (v. 19).

This is the divinely appointed way of making public confession of faith in Christ. The disciples are under obligation to take a public stand for Christ. This baptism is to be in the name of the Father, Son and Holy Ghost, indicating that the believer has been brought into definite relation to each member of the Holy Trinity.

### (3) Teach the disciples obedience (v. 20).

Profession is not enough; it must issue in obedience. Faith must result in works.

3. The All Sufficient Promise (v. 20).  
The Lord told the disciples what would happen to them after He had gone away. He made it plain that perils of all kinds awaited them. Though the difficulties were great, nothing mattered so long as they had the presence and fellowship of the all-powerful Saviour and Lord.

### III. The Lord's Supper (1 Cor. 11:23-29).

#### 1. Its Institution (v. 23).

(1) Time.  
It was on the night of the betrayal of Jesus, just after the betrayer had been announced.

#### (2) Circumstances of.

It was in connection with the eating of the Passover (Matt. 26:26).

At the command of Jesus, the disciples made ready the Passover, and while they were eating Jesus took bread, blessed it and gave to the disciples.

#### (3) The elements used.

Bread, doubtless common bread of the Passover feast. The cup, the fruit of the vine.

#### 2. The Significance of the Lord's Supper (vv. 24-26, cf. Matt. 26:26-28).

Jesus took natural and literal elements and made them to be symbols of His own body and blood. Just as our bread and drink are transformed into brain and brawn, becoming integral parts of our bodies, so by means of these symbols the communicant partakes of Christ. We are in Him and He in us.

#### (1) A memorial of the Lord (Luke 22:19).

When He left the world He left the bread and the cup for the disciples, by which to remember Him.

#### (2) To show the Lord's sacrificial death (v. 26).

He did not die as a hero, or as an example of unselfish devotion, but as a substitutionary ransom. On the cross He made expiation for our sins.

#### (3) It is a guarantee that our sins are forgiven (Rom. 4:25).

"It was the signet of the Son of God attached to redemption."

(4) It symbolizes the believer's reception of Christ (1 Cor. 10:16). He thereby participates in the body and blood of Christ, becoming a member of His body.

#### (5) A forward look to a completed redemption (1 Cor. 10:26).

When faith is exercised in Christ, redemption begins, and its completion will take place at the coming of Jesus Christ (1 Thess. 4:16, 17). The bread and the cup constitute the keepsake of the Lord until He returns. These elements possess a tremendous psychological value, both as a memorial and as a prospect.

#### 3. Qualifications for Participation in the Lord's Supper (vv. 27-29).

(1) A proper apprehension of its meaning (v. 27).

Eating and drinking unworthily primarily refers not to the demerit of the communicant, but its failure to grasp its meaning and importance. To thoughtlessly engage in this service is to do it unworthily. Only a regenerated person can discern the Lord's body. Faith in the integrity of Christ's personal work is essential. Any one who does not believe in the absolute deity of Christ and His vicarious atonement is an unworthy communicant.

#### (2) Church Membership (1 Cor. 11:18-22).

The Lord's body is the Church, which is composed of regenerated men and women united to Jesus Christ as head and to each other as members of that body by the Holy Spirit.

#### (3) Orderly Walk.

Conduct which disqualifies for participation in the Lord's Supper.

#### (a) Immoral Conduct (1 Cor. 5:1-13).

It is most perilous for one who is guilty of immorality to approach the Lord's Table (1 Cor. 11:30). Sickness and death are often visited upon such. This explains why some are mysteriously taken away in death.

#### (b) Heresy (Tit. 3:10; 1 John 4:2, 3).

#### (c) The one who stirs up party strife (Rom. 16:17).

Those who cause divisions in the church should be excluded from the Lord's Table.

March 17

## The Christian's Sabbath

Exodus 20:8-11; Matthew 12:1-8

Golden Text:—For the Son of man is Lord even of the sabbath day.—Matthew 12:8.

The designation "Christian's Sabbath" is a misnomer. The word "Sabbath" has a definite meaning. It signifies rest, cessation from action. When God had finished the heavens and earth He desisted from creative action (Gen. 2:1-3). Since God's creative work was completed in six days, He ceased from action on the seventh day, which was therefore called the Sabbath, or Rest Day.

There is much confusion in the minds of Christians touching the obligation of the Fourth Commandment. Some contend that the keeping of the seventh day is required; some insist that the obligations of the seventh day have been transferred to the first day of the week. Others accept the latter view, with the exception that the stern requirements of the seventh day have been somewhat mitigated.

The Sabbath was not a Mosaic, but an Edenic institution. It is older by centuries than the Sabbath given to Israel and even older than the introduction of sin into the world. While there is a remarkable silence concerning the Sabbath from Eden to Sinai, there is sufficient evidence that it was not a dead letter. Noah twice waited seven days when sending forth the dove from the ark (Gen. 8:10-12). Before the law was given at Sinai, there was given the promise of a double portion of manna on the sixth day, that none need be gathered on the seventh. Five definite objects may be assigned to the Sabbath.





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1. To Commemorate the Work of Creation (Gen. 2:3; cf. Exod. 20:11).

2. To Keep Alive the Knowledge of the True God.

Creation witnesses of a Creator. Keeping the Sabbath in mind, suggested the creation, and the creation made real the Creator.

3. A Forward Look to the Time When Man Shall Enjoy Full Fellowship with God (Heb. 4:1-10).

4. To Israel It was a Sign of the Covenant between Them and God (Deut. 5:12-15).

5. It was Made for Man's Well Being (Mark 2:27).

At least while man's earthly condition continues, the Sabbath is needed to keep a proper balance between his body and his soul.

### I. The Fourth Commandment (Exod. 20:8-11).

1. Obligations Enjoined (20:9, 10).

(1) Work through six days (v. 9).

Work is man's normal condition. It was God's primary thought for him. The command to work six days is just as binding as the command to rest the seventh day. In fact, there can be no rest unless there first be work.

(2) Rest on the Seventh Day (v. 10).

There must be cessation from all work on the Sabbath. Since God gave the example and then sanctified the day, it should be kept holy. It was not only to give relief to the physical body but to be a time when man's thought would be turned to God. It was designed to keep fresh in his mind the consciousness of God and His mercies. The human spirit should be refreshed by the study of God's Word.

2. How This Commandment May be Broken.

(1) By engaging in labor or pursuing business interests on this sacred day.

(2) By devoting it to amusements, since it was designed to keep fresh in mind the consciousness of God. To use it for amusements is to break the commandment.

(3) By making it a day of feasting. It frequently is set aside as an occasion for big dinners.

### II. The Son of Man is Lord of the Sabbath (Matt. 12:1-8).

1. The Hungry Disciples Plucking Corn (v. 1).

This took place on the Sabbath Day and became the occasion for criticism.

2. The Pharisees Finding Fault (v. 2).

They asserted that Christ's disciples were breaking the law, when in reality they were only doing that which was a violation of the traditions with which they had entrusted the law. The Lord's purpose in instituting the Sabbath was to conserve man's highest interests and contribute to his happiness. It is extremely unfortunate when human tradition is elevated above the Word of God.

3. Christ's Reply to the Cavils of the Pharisees (vv. 3-8).

In this reply He shrewdly answered the Pharisees and pressed His transcendent claim as to the dignity of His person. This claim moved them to plot His death. As to His claim, observe

(1) He is greater than their greatest king (vv. 3, 4).

David, when rejected, was forced to do that which was unlawful (1 Sam. 1). Because they had rejected the One greater than David, the plucking of the ears of corn became a necessity.

(2) He is greater than their sacrifice and priesthood (v. 5).

If the priests, because of their position and services, could violate the Sabbath laws and be blameless, much more the One greater than they in performing His work of sacrifice and redemption for them should be considered guiltless. He was the true sacrifice and priest.

(3) He is greater than the temple (v. 6).

The temple, with all its gorgeous rites and ceremonies, was typical of Christ. Much more than did He have the right to do what He did.

(4) He is greater than the Sabbath (v. 8).

He is greater than the Sabbath because He is Lord of the Sabbath.

March 24

### Stewardship and Missions

Acts 1:6-8; 2 Corinthians 8:1-9

Golden Text:—It is required in stewards that a man be found faithful.—1 Corinthians 4:2.

### I. Witnessing for Christ (Acts 1:6-8).

This is the supreme obligation resting upon believers in this age. While we are not responsible for bringing in the kingdom, we are under solemn obligation to witness of the salvation which is graciously provided for all who believe in Jesus Christ.

1. The Disciples' Question (v. 6).

They said, "Lord, wilt thou at this time restore again the kingdom to Israel?" The phrase "this time" indicates their perplexity as to the time of the kingdom's establishment. They were entirely right in their expectation of the kingdom, for it had been predicted by the prophets and announced by Christ as "at hand." However, they were in darkness as to the real purpose of God in calling and establishing the church. This is a matter concerning which there is great confusion today.

2. Christ's Answer (vv. 7, 8).

He turned their attention from the desire to know times and seasons, which belong to God, to their supreme duty. They were to be witnesses of Christ to the uttermost parts of the earth, beginning at Jerusalem. This they were to do in the power of the Holy Ghost. The kingdom shall indeed be established in God's own time, but the disciples' supreme business is to preach the gospel of the grace of God to every creature.

### II. Christian Stewardship (2 Cor. 8:1-9).

1. Examples of True Christian Benevolence (vv. 1-5).

The liberality of these Macedonian churches exhibits practically every grand principle and motive which enter into the giving which has God's sanction.

(1) The source of true giving (v. 1). This is said to be the grace of God, by which is meant that the disposition to give

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freely of our means is a disposition created by the Holy Spirit. The natural thing for one to do is to hold on to his money with a tight grasp. To give freely of one's money is a sign of the operation of God's grace.

(2) They gave from the depths of their poverty, not from the abundance of their riches (v. 2).

Their limited means did not cause them to be stinted in their gifts, but their deep poverty abounded unto the riches of their liberality. On the basis of this philosophy, our poverty ought to be a call for greater generosity, for God has promised that if we give liberally He will give liberally in return. Increase comes not by holding, but by giving. He that soweth sparingly shall reap sparingly, and he that soweth with a full hand shall reap with abundance.

(3) Their willingness surpassed their ability (v. 3).

God's gifts are reckoned by the degree of willingness, not by the amount given (see v. 12, cf. 9:7). Only the grace of God can make men and women willing to give their money.

(4) They were insistent on being allowed the privilege of giving (v. 4).

They did not need high pressure methods to induce them to give. How far we have departed from the apostolic method. We employ the shrewdest men in financial affairs that can be found to make appeals at our missionary meetings and the dedication of our churches.

(5) They first gave themselves to the Lord (v. 5).

This is most fundamental to right giving, for when one gives himself to the Lord there is no reason for withholding his gifts. If one does not give himself to the Lord there will be the desire to retain as much for self as can be done within the bounds of respectability. We should first induce men and women to give their lives to the Lord and then to give their money. The only method which has God's sanction is a consecrated hand in its own pocket. Christians should be taught that it is their highest privilege to give of their money to the Lord's work.

2. Emulation of Macedonian Benevolence Urged (vv. 6-15).

Moved by the generosity of the Macedonian churches, Paul desired Titus to commend to the Corinthians the same grace. This he urged upon them

(1) Not as a command (v. 8).

Acceptable giving must be not only liberal but spontaneous. Giving because of a command is not of the highest order.

(2) As proof of the sincerity of their love (v. 8).

Love is more than mere sentiment. It is benevolent action toward the object loved.

(3) As the completion and harmony of Christian character (v. 7).

The Corinthian church abounded in spiritual gifts such as faith, utterance, knowledge, diligence and in love for their ministers, but the grace of liberality was needed for the harmony of their lives. The stingy man is lopsided, unsymmetrical in character.

(4) The self-sacrificing example of Christ (v. 9).

Self-sacrifice is the test of love. The supreme example of love is Christ's self-



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denial and sacrifice. All who have enthroned Him as the Lord of their lives, crowned Him Lord of all, will see to it that they imitate Him in all things. Christ was rich, but for our sakes He became poor. This was because He loved us. We should follow His example.

(5) The true principle upon which gifts are acceptable with God (vv. 10-12).

God does not estimate the value of a gift upon the ground of its intrinsic worth, but the underlying motive of the giver.



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The willingness of the mind is the supreme test.

(6) Because of common equality (vv. 13-15).

Every Christian should give something. The law governing the gift is the ability of the giver.

**March 31**

**The Future Life**

**Luke 24:1-12; John 14:1-6**

Golden Text:—Be thou faithful unto death and I will give thee a crown of life.—Revelations 2:10.

**I. The Resurrection of Jesus Christ (Luke 24:1-12).**

The supreme test of Christianity is the resurrection of Jesus Christ from the dead. It matters little what Jesus said and did while alive if His body remained in the grave. If He did not come forth in triumph from the tomb, then all His claims are false. On the other hand, if He did arise, all His claims are true. Happily, there is no better authenticated fact in all history than that of the resurrection of the body of Jesus Christ.

1. The Empty Sepulchre (vv. 1-3).

(1) The coming of the women (v. 1).

As an expression of affectionate regard for the Master, they came with spices for His body. This was a beautiful expression of sentiment, but showed their lack of faith. If they had believed His words, they would have known that His body could not be found in the sepulchre.

(2) What they found (vv. 2, 3).

When they came to the sepulchre they found the stone had been removed. How the stone was to be removed greatly perplexed them on their way. Upon their arrival they discovered that their difficulty had already been removed. Many of our difficulties vanish as we approach them. They found the stone rolled away, but they found not the body of Jesus. For them to have found His body in the sepulchre would have been the world's greatest tragedy. The empty tomb spoke most eloquently of the deity and power of the Son of God (Rom. 1:6).

2. The Message of the Men in Shining Garments (vv. 4-8).

(1) "Why seek the living among the dead?" (v. 5).

This question has been reverberating through the centuries since uttered by the angels.

(2) "He is not here, but is risen" (v. 6).

Jesus had made all these matters quite plain. He had told them that the Lord must be betrayed and crucified and that on the third day He would rise again. If they had given heed to His words they would have been relieved of their perplexities. This is equally true today. If we believe God's Word, we will be saved great embarrassment and perplexity.

3. The Women Witnessing to the Eleven (vv. 9-11).

Their thrilling testimony concerning the empty tomb and the words of the angels, appeared to the apostles as idle tales and they refused to believe.

4. Peter Investigating (v. 12).

While the testimony of the women seemed as idle tales, Peter was not of the temperament to dismiss the matter from

his mind, therefore he ran unto the sepulchre. Upon close investigation he found the linen clothes lying in such a way as to prove the reality of the resurrection.

**II. Jesus Preparing a Place in Heaven for His Own (John 14:1-3).**

These last words of Jesus were words of comfort. They have been words of comfort to untold thousands of God's children through the centuries. The hopes of the disciples were utterly shattered when Jesus told them about the cross. He had told them that He was going away and that they could not follow Him. The consciousness of this flooded their hearts with

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grief. He consoled them by pointing to the reunion in the heavenly Father's house.

1. He Asked Them to Trust in Him, even as God (v. 1).

Faith in the God-man, Christ Jesus, will steady the heart, no matter how intense the grief nor how great the sorrow. We all have our burdens and sorrows, therefore let us learn to cast them upon Him, for He careth for us.

2. He Informed Them That He was Going to the Father's House in Heaven to Prepare a Home for Them (v. 2).

He assured them that there was abundant room there for all. He said that "there were many abiding places." Heaven is an eternal dwelling place for God's children. It is not an imaginary, but a real place prepared for a prepared people. Only those can enter there who have made the necessary preparation here.

3. He Assured Them That He Would Come Again and Escort Them to Heaven (v. 3).

Jesus will not depend upon nor wait for His own to come to Him. He will come and call forth from the grave those who have died and transform living believers, taking them all together to be with Himself in the heavenly home for evermore. He will not be satisfied until His own are with Him. This truth apprehended will comfort and sustain God's people under all circumstances.

### III. Jesus Christ is the Way to the Heavenly Father (vv. 4-6).

Jesus informed the disciples that they knew the place and the way where He was going. To this Thomas interposed a doubt, in answer to which Christ asserted that He is

1. The Way (v. 6).

Jesus Christ is more than a mere guide to God or a teacher. He is the way itself. He is the door of the sheepfold, yea, the very entrance to the tree of life.

2. The Truth (v. 6).

He is not merely the Teacher, but the Truth incarnate. In His incarnation the spiritual and material worlds were united, therefore every line of truth, whether spiritual or material, converges in Him. No one can have the real and full truth about anything who does not have Christ. In Him we have the truth about man as to what he is, what he ought to be, and what he shall be in eternity. In Him especially we have the truth about God. To pretend to know God, while at the same time rejecting Jesus Christ, is utter folly. Only as Christ reveals God can man know Him (John 1:18).

3. The Life (v. 6).

Christ is not merely the giver of life, but He is the very essence of life. Only those who receive Christ have life in the true sense. Since He is God incarnate, to know Him is to know God. This truth cannot be arrived at by intellectual processes. It is a mystery which can only be penetrated by faith. We do not see in order to believe, but believe in order to see.

April 7

The Ministry of Isaiah

Isaiah 6:1-13; 20:1, 2; 38:1-5

Golden Text:—Then said I, here am I, send me.—Isaiah 6:8.

March, 1929

### I. Isaiah's Call (Isa. 6:1-13).

1. Isaiah's Vision of the Lord (vv. 1-4). No one's ministry will ever be fruitful until he has had a vision of the Lord. The scope of his work and his power to perform service will be limited until he sees God.

(1) He saw the Lord on His throne (v. 1).

The supreme need of a servant of God is to have a vision of Him and to see Him on His throne. Now, perhaps as never before, when the awful darkness is settling down upon the world and the foundations of culture and civilization, institutions and governments are tottering, we need a vision of the enthroned Lord. We need to see that He is above all.

(2) He saw the seraphims above (vv. 2, 3).

Their position indicated that they were in readiness to do His bidding. Their equipment of six wings showed their ability to execute the divine will. In the divine presence, one pair was needed to veil the head from the divine glory, one pair veiled the feet which had been soiled in contact with the world, while the third pair was suspended in mid-air waiting to depart on the divine errand. As they waited in His presence their continued cry was, "Holy, holy, holy."

(3) He saw manifestations of majesty (v. 4).

As the holy ones cried, the very door posts moved and the Temple was filled with smoke. Smoke symbolizes the divine presence in anger (Exod. 19:8; 29:18). This indicated that the selfishness, idolatry

and wickedness of Israel had provoked God's wrath.

2. Isaiah's Conviction of Sin (v. 6).

When he saw the vision of the Holy God, he was smitten with a sense of sin. The reason that men think well of themselves is that they have never seen God. Face to face with the Lord, Isaiah saw himself as wholly vile. He realized that he had sinned in speech, and if in speech, then in heart; therefore the cry of despair. He was not only guilty himself, but was living in the midst of a guilty people.

3. Isaiah Cleansed from Sin (vv. 6, 7).

Having been convicted of sin and made confession, a burning coal was sent from the altar which purged away his guilt. His penitential guilt was forgiven and removed. Only fire from God's altar can purge us from our sins.

4. Isaiah's Call (v. 8).

His call from God did not come until after his cleansing. The purged soul is ready for the Lord's service. There must be cleansing before the individual is able to hear the call.

5. Isaiah's Dedication (v. 8).

As soon as he was cleansed he quickly responded to the call for service. The one who has been sanctified and made meet

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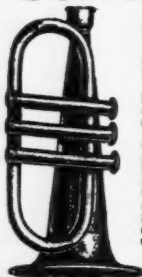
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for the Master's service readily responds to the call of God. He did not inquire as to the issue, did not wait to see the end from the beginning, but freely gave himself up to that service.

6. Isaiah's Commission (vv. 9-13). Because of the unpromising outlook, Isaiah shrank from his responsibility. He saw the people steeped in selfishness, but in spite of that the Lord assured him that their blindness and sin would not continue forever. The people would continue in sin, be taken into captivity, and the land left desolate. Their life, however, would be as the oak which sheds its leaves and is for a time apparently lifeless but still retains its substance. The prophet is given to see under this figure that despite the deadness of the nation, a remnant shall be saved. The holy seed of the kingdom shall come to fruition in the last days.

### II. Isaiah's Prophecy concerning Assyria and Egypt (Isa. 20:1-6).

The increasing power of Assyria alarmed the Jews. Because of this they were inclined to turn to Egypt and Ethiopia for help. Isaiah severely rebuked them for turning away from God to Egypt (31:1-6). The occasion of this warning was the triumph of the Assyrians over Samaria. They pushed on and laid siege to Ashdod. The aim of the prophet was to show them the folly of trusting in Egypt instead of Jehovah.

#### 1. The Prophet's Action (vv. 1, 2).

He removed his outer garments and walked about Jerusalem as a beggar in order to make a deep impression upon the people.

#### 2. The Significance of the Sign (vv. 3-5).

For three years he went about in the dress of a beggar. As he had wandered about naked and barefoot, so would Egypt be led away in shame by the Assyrians.

#### 3. The Warning (v. 6).

The people are made to say, "Such is our expectation, whither we flee for help to be delivered from the king of Assyria: how shall we escape?"

### III. Isaiah's Message to Hezekiah (Isa. 38:1-8).

It seems that the king had inclined somewhat toward seeking help from Egypt.

#### 1. Hezekiah's Sickness (v. 1).

For his disloyalty in this, God sent this sickness as a means of chastisement.

#### 2. Isaiah's First Message (v. 1).

"Set thine house in order for thou shalt die and not live." This doubtless is to be understood as a prophetic warning rather than a positive prediction. This view is strengthened by the resulting spiritual experience.

#### 3. Hezekiah's Prayer (vv. 2, 3).

He pled with God for consideration on the basis of his faithfulness.

#### 4. Isaiah's Second Message (vv. 4-6).

God sent Isaiah to tell Hezekiah that his prayer had been heard, his life would be prolonged by fifteen years and that Jerusalem would be delivered out of the hand of the king of Assyria.

#### 5. The Sign Given (vv. 7, 8).

The sign was the going back of the shadow of the sun dial ten degrees. God is frequently gracious in giving a tangible sign. It is usually best to leave such proof to Him instead of demanding it of Him.

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## WHAT THE SCRIPTURES DO

1. By them we are born again (1 Pet. 1:23; James 1:19).
2. By them we are cleansed (John 15:3; Eph. 5:25, 26).
3. By them we are built up (Acts 20:32; 1 Pet. 2:2).
4. By them our hearts are made to burn (Luke 24:32, 45).
5. By them God's will is accomplished (Isa. 55:10-11; Jer. 23:29).
6. By them the thoughts of the heart are exposed (Heb. 4:12; Ps. 119:11).
7. By them the sinner is to be judged (John 12:48; Luke 16:29-31).—J. H. Brookes.

## THE PLACE OF BLESSING John 13:23-26

1. The Place of Personal Affection. "Whom Jesus loved."
2. The Place of Certain Subvention. "Leaning on Jesus' bosom."
3. The Place of Peaceful Relaxation. "Lying on Jesus' breast."
4. The Place of Intimate Association. "Jesus, Lover of my soul."
5. The Place of Friendly Conversation. "He saith unto Jesus." "Jesus answered."
6. The Place of Profitable Revelation. "Who is it?" "He it is."
7. The Place of Useful Ministration. (It is here that we can be of help to other questioning and needy hearts). Cf. v. 24.—Ezra S. Gerig.

## THE BLOOD OF JESUS CHRIST

### I. We Are Justified by the Blood.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:8, 9).

### 2. We Are Brought Close to God by the Blood.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

### 3. We Are Cleansed by the Blood.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

### 4. We Are Purchased by the Blood.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

### 5. We Are Sanctified by His Blood.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).—J. C. Griffin.

## A BACKSLIDER'S PRAYER Psalm 51

- I. Appeal and Avowal** (vv. 1-6).
  1. Forgiveness desired (vv. 1, 2).
  2. Confession made (vv. 3-6).
- II. Petition and Promise** (vv. 7-13).
  1. Sanctification aspired (vv. 7-12).
  2. Service promised (v. 13).
- III. Worship** (vv. 14-17).
  1. Separation solicited (vv. 14, 15).
  2. Sincere spiritual sacrifice (vv. 16, 17).
- IV. Interest and Reality** (vv. 18, 19).  
—David Rees-Jones.

## SEVEN "WITHOUTS"

- Without Christ, and without God (Eph. 2:12).
- Without money, and without price (Isa. 55:1).
- Without strength. . . Christ died for ungodly (Rom. 5:6).
- Without shedding of blood is no remission (Heb. 9:22).
- Without faith impossible to please Him (Heb. 11:6).
- Without holiness no man shall see the Lord (Heb. 12:14).
- Without me ye can do nothing (John 15:5).—A. C. P. Coote.

## STANDING WITHOUT THE TOMB

But Mary stood without at the sepulchre.—John 20:11.

Many, like Mary, follow their Saviour to His tomb and there remain, a pathetic soul "without."

### I. "Mary stood without," in sorrow when the unspeakable joy of the resurrection was for her.

1. She was weeping (John 20:11).
2. He was risen (Matt. 28:6).

### II. "Mary stood without," seeking to anoint the dead while she may have sought the anointing of the living.

1. She came with spices (Luke 24:1).
2. God's plans were different (Acts 1:4).

### III. "Mary stood without," fearing the tomb when she might have rejoiced over its powerlessness.

1. The victor's song (1 Cor. 15:55-57).

### IV. "Mary stood without," thinking of "him who was dead" when she might have turned about and beheld "the first fruits of them that slept."

1. "I know not where they have laid him" (John 20:13).
2. The first fruits (1 Cor. 15:20).

### V. "Mary stood without," uttering the theme of death when the world was to be evangelized with the theme of the resurrection.

The resurrection theme (Acts 1:22).

### VI. "Mary stood without," crushed by the terror of a pagan despot, yet one to conquer as a Victor, having the keys of hell and of death.

A heavenly citizenship (Rev. 1:17, 18).

—Marion Flint.

## THE DYNAMIC OF HIS RESURRECTION

That I may know him, and the power of his resurrection.—Philippians 3:10.

1. The dynamic of a Saviour *Risen* (1 Cor. 15:14-20).
2. The dynamic of a Saviour *Living* (Rev. 1:18).
3. Of an *Ever-living* Advocate with the Father (1 John 2:1; Heb. 7:25).
4. An *Exalted* Lord and Saviour (Acts 2:33; Phil. 2:9).
5. An *Enthroned* Lord (Heb. 1:3). To Him is committed *all power* in heaven and in earth in our behalf (Matt. 28:18).
6. A *Coming* Lord (Heb. 10:37; Rev. 22:20).
7. The *Greatness of His Power*, and "that ye may know. . . the exceeding (hyperbolic) greatness of his *power* to us-ward who believe" (Eph. 1:19, 20), the measure of which is seen in "the energy of the force of his might which energized Christ when he *raised him from the dead*." Nothing less than *that*.

"Now unto him that is able to do *exceeding abundantly above* all that we ask or think, according to the power (the same power) which is energizing us (present participle), unto him be the glory. . . through. . . the ages of the ages. Amen" (Eph. 3:20, R.V.).—John G. Reid.

## RESURRECTION

It is plainly taught in the Old Testament that "if a man die" he shall "live again"; that there is life after death. The New Testament boldly confirms the Old. The New Testament declares the resurrection of Jesus Christ, and after Him the resurrection of all men, "but every man in his own order." There is no mistaking this wonderful fact as taught throughout the Bible.

The Resurrection is taught:

### I. In Type—a Foreshadowing.

1. Isaac (Gen. 22:5, 13, with Heb. 11:19. Note also Heb. 11:11, 12).
2. Aaron's rod that budded (Num. 17:8).
3. Jonah (Jonah 2:5-10; Matt. 12:39, 40).

### II. In Prophecy—a Foretelling.

1. A living Redeemer (Job 19:25-27).
2. No corruption (Ps. 16:9, 10; Acts 2:25-27; 13:35-37).
3. Many shall awake (Dan. 12:2, 13).
4. As taught by Jesus (Matt. 22:29-32).


### III. In Reality—a Forthcoming.

1. The Head (1 Cor. 15:20, 23; Col. 1:18a).
2. The Body (1 Cor. 15:23b; Eph. 1:23; Rev. 20:11-15).
3. The testimony of the resurrected Jesus (Rev. 1:18).

—Forest J. Garman.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.






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### A DOCTRINAL TEXT

Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

1. The Person of Christ, "Christ Jesus."
2. The Incarnation of Christ, "came into the world."
3. The Atonement of Christ, "to save sinners."—W. H. Griffith Thomas.

### FUNDAMENTAL VERITIES OF THE CHRISTIAN FAITH

#### 7 "V's"

1. Verbal Inspiration of Scripture.  
"Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:14).
2. Virgin Birth of Jesus Christ.  
"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).
3. Virtuous Life of Jesus Christ.  
"Who did no sin, neither was guile found in his mouth" (1 Pet. 1:21).
4. Vicarious Death of Jesus Christ.  
"Who his own self bear our sins in his own body on the tree" (1 Pet. 2:24).
5. Veritable Bodily Resurrection of Jesus Christ.  
"Who was delivered for our offenses and was raised again for our justification" (Rom. 4:25).
6. Visible Return of Jesus Christ.  
"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God" (1 Thess. 4:16).
7. Victorious Reign of Jesus Christ.  
"For he must reign until he hath put all enemies under his feet" (1 Cor. 15:25).—C. E. Paxson.

### GENESIS AND REVELATION CONTRASTED

Rev. Archibald G. Brown pointed out the striking balance which exists between Genesis and Revelation, as follows:

In Genesis I see earth created; in Revelation I see it passing away.

In Genesis sun and moon appear; in Revelation I read they have no need of the sun or moon.

In Genesis there is a garden, which is the home for man; in Revelation there is a city, the home for the nations.

In Genesis there is the marriage of the first Adam; in Revelation there is the marriage of the second Adam.

In Genesis there is the first grim appearance of the great enemy Satan; in Revelation there is his final doom.

In Genesis there is the inauguration of sorrow and suffering; you hear the first sob, you see the first tear; in Revelation there is no more sorrow, and no more pain, and all tears are wiped away.

In Genesis we hear the mutter of the curse which falls because of sin; in Revelation we read "there shall be no more curse."

In Genesis we see man driven out from the garden with the tree of life; in Revelation we see him welcomed back, with the tree of life at his disposal.

### AN EXHORTATION TO SING

#### Psalms 96:1-6

**I. What We Are Exhorted to Do** (v. 1)  
"O sing" (James 5:13)—Not complain or criticize.

**II. To Whom We Are to Sing** (v. 1).  
"Unto the Lord"  
1. "Making melody in your heart to the Lord" (Eph. 5:19).

2. "With grace in your heart to the Lord" (Col. 3:16).

**III. What We Are to Sing** (v. 1).  
"A new song" (Ps. 40:1-4; Rev. 5:9, 10)—Heavenly, holy, happy song.

**IV. Who is Exhorted to Sing** (v. 1).  
"All the earth" (that includes you).

**V. How We Are to Sing** (v. 2).  
1. "Bless his name" (Matt. 1:21).  
2. "Shew forth his salvation" (Rom. 1:16).

**VI. When We Are to Sing** (v. 2).  
"From day to day" (Ps. 34:1).

**VII. Where We Are to Sing** (v. 3).  
1. "Among the heathen" (Mark 16:15).

2. "Among all people" (John 3:16).

**VIII. Why We Are to Sing** (v. 4-6).  
"For the Lord is great, and greatly to be praised."

1. Because He created all things (v. 5, cf. Heb. 1:10; John 1:1-3).

2. Because of His honor (Eph. 1:17-23) and majesty (v. 6, cf. Isa. 33:22—Judge, Lawgiver, King, Saviour).

3. Because of His strength (Matt. 28:18; Isa. 40:31; Phil. 4:13) and beauty (v. 6; cf. Ps. 27:4; Matt. 17:2; 1 Peter 1:8).—L. J. Derk.

### ASSURANCE AND BOLDNESS

The secret of confidence within, and boldness before God and man, is in a heart that does not condemn us.

"If our heart condemn us not, then have we confidence towards God" (1 John 3:21). The word rendered "confidence" is rendered "boldness" in 1 John 4:17; "openly" in John 18:20; "freely" in Acts 2:29 and "plainly" in John 11:14. There is evidently an inner and outer meaning of the word. Its outer meaning is outspokenness as indicating a frank and fearless mind, and its inner meaning is confidence or assurance. The blood of Christ's atonement gives us "boldness" to enter the holiest of God's presence (Heb. 10:19).

The Spirit of God gives us "boldness" to proclaim God's truth (Acts 4:13); prayer enables us to have "boldness" in the face of opposition (Acts 4:29, 31); Christ gives us "boldness" as the right of access to the throne of grace (Eph. 3:12); consistency in the home gives us "boldness" in the faith (1 Tim. 3:13); the Word urges us to come "boldly" to the throne of grace (Heb. 4:14); praying in God's will gives "confidence" in believing we have the petitions asked of God (1 John 5:14); and as we act in the consecration of a holy life and an uncondemning heart we have assurance before the Lord now, we shall not be ashamed before Christ at His coming, and shall have "boldness" in the day of judgment (1 John 2:28; 3:21; 4:17)—Robert Cameron.

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## THE MAN WHO DIED FOR ME

O blessed Lord, what wondrous love,  
So great, so full, so free,  
That brought from His bright home above,  
The Man who died for me!

What matchless love, what grace divine,  
Shone forth from Calvary,  
The love and grace that made Him mine—  
The Man who died for me!

I cannot comprehend it, Lord—  
I cry, "How could it be!  
That He should shed His precious blood,"—  
The Man who died for me.

And yet I know from thine own Word  
There hanged upon a tree,  
Beneath the awful wrath of God,  
The Man who died for me.

The rocks were rent, the sun was hid,  
When in deep agony,  
Beneath my guilt He bowed His head,—  
The Man who died for me.

But now His sufferings are all o'er,  
Before the throne I see  
That One now living evermore,—  
The Man who died for me.

Because He liveth I shall live  
Through all eternity;  
Unceasing praise to Him I give,—  
The Man who died for me.

Low at His pierced feet I'll lay  
Whate'er my crown may be,  
And worship and adore for aye  
The Man who died for me.

O cloudless morn, O glad, glad day,  
When I His face shall see;  
"I quickly come," I hear Him say,—  
The Man who died for me.

"E'en so, Lord Jesus," be my cry;  
Come now, I wait for Thee;  
I long to be with Him on high,—  
The Man who died for me.

—S. F.

## THE GRACE OF PUNCTUALITY

There is a story of a Methodist preacher who, observing how habitually tardy some of his parishioners were, while others were always on time, gave out one Sunday this notice: "Hereafter, for those who are always half an hour late the hour of service will be half-past ten; for those who are always in time it will be eleven o'clock." In the list of Christian graces, "punctuality" should be printed in large type.—Selected.

## THE USE OF THE COMMONPLACE

1. Moses and his *rod* (Exod. 4:2). Trace history of rod (Exod. 4:2, 17, 20; 7:15, 17; 14:16; 17:5). Had to be "cast."
2. Gideon and his *pitchers* (Judg. 7:16). Had to be empty, and "broken."
3. Widow and her two *mites* (Mark 12:42). Her all; had to be "given."
4. The Master and the *towel* (John 13:4). Had to be "girded."
5. Dorcas and her *needle* (Acts 9:39). Needs "use" to keep bright.

Blessing not in the commonplace, but in the use of that which is wholeheartedly given to the Lord.—Hy. P.

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Homer Stanley Morgan conducted a series of meetings at the Moody Italian Mission, 454 W. Division St., Chicago, during January. After the conclusion of this engagement he began a month's work with the First Baptist Church of Massena, N. Y.

Dr. and Mrs. H. P. Dunlop enjoyed a fine work with Rev. E. A. Anderson in Jefferson, O., and forty young people came out for Christ the last night Dr. Dunlop preached. What is more important than winning the young folks to Christ and the church?

Milton S. Rees has been busy serving the Lord during January and part of February in conducting campaigns in Warren, Pa., and Yakima, Wash. Mr. Rees reports a most successful work of grace in these towns. He will open meetings in Brookville, Pa., March 17.

The annual conference of the Iowa Christian Fundamentals Association was held in the First Baptist Church of Keokuk, Ia., February 19-20, 1929. Included among the speakers were Rev. H. C. Wayman, D.D., president, Des Moines University; Rev. J. Oliver Buswell, Jr., D.D., president, Wheaton College; Rev. Wm. McCarroll, pastor of the First Congregational Church, Cicero, Ill., and Rev. F. A. Case, D.D., pastor, Galilee Baptist Church, Des Moines, Ia.

The Hutchens-Farrar Evangelistic Party closed a successful union campaign at Sterling, O., after which they went to the Cedar Avenue United Presbyterian Church at Sharon, Pa. Later they held a successful campaign in the Methodist church at Cooperstown, Pa. This meeting was blessed in the large number of young people who accepted Christ. March 10 they will begin a union revival in Cambridge, Wis. The members of the Hutchens-Farrar party are all musicians which gives opportunity for a unique presentation of the gospel in song. Mr. Farrar's song book "Appeal in Gospel Song" is a special feature of their meetings.

Dr. Henry W. Bromley, of Cynthiana, Ky., has recently conducted successful evangelistic campaigns in Louisville, Ky., and Hartford City, Ind.

Sylvester Sanford began full time evangelistic work in August, 1928, and since that time has held nine campaigns in Illinois and one in Wisconsin. He closed a gracious revival in Maroa, Ill., on February 3.

Mr. and Mrs. John Imrie, song leader and pianist, of Springfield, Mo., were in meetings in Iowa during January and February with the Baptist churches. During March they are filling an engagement in St. Louis, Mo. The blessing of the Lord is upon their labors and souls are being saved. They specialize as pastors' helpers and working with the young people.



D. E. Johnson

D. E. Johnson, pastor-evangelist, is now devoting his full time to evangelism. He recently conducted campaigns in Mound City, Kan., Clarksdale, Mo., and Darlington, Mo. The meetings have been marked with great spiritual blessing, and Christian people as well as sinners were brought into a new knowledge of the saving power of the Lord Jesus Christ. The Scriptures were stressed throughout the meetings, and the Bible became the living Word to the people in a new way. Mr. Johnson asks the prayers of the readers of this department that the Lord will continue to use him for the salvation of precious souls.

The Prestons assisted in a three weeks' union evangelistic campaign in Mokena, Ill., which closed February 3. The pastors of the co-operating churches did the preaching, and the Prestons directed the music and young people's work. The Lord richly blessed in the salvation of many souls.

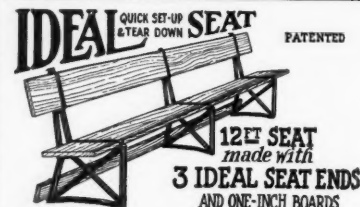
The McKinley Trio are now singing in an old church whose building was erected and dedicated to the Lord the year that Washington was elected president. It is the pioneer church of Methodism in the Wilmington Conference of Wilmington, Del. Their campaign prior to this was in the Lindley Methodist Episcopal Church in Philadelphia. During the two weeks 116 decisions for the Lord were made. They began meetings February 4 in the Methodist church of Downingtown, Pa.

Ted Piper participated in the great campaign held at the Omaha Gospel Tabernacle during the first two weeks of January. Rev. W. G. Weston preached and conducted prayer meetings in the forenoons, which lasted several hours at one time. The results were the inevitable ones. Scores of unsaved found Christ as their Saviour, and believers were built up in the faith. Pastor R. R. Brown directed the campaign and Ted Piper directed the music. An exceptionally fine and spiritual

choir rendered splendid assistance, and the music was a great uplift and help to the campaign. For the second half of January, Ted Piper went to Minden, Neb., for a campaign. He then returned to the tabernacle at Omaha to assist the Russian imperial violinist, Alexander Kaminsky, who was present for a few days. Mr. Kaminsky is a master-violinist, wonderfully converted, and now giving his entire time and talent to the Lord's work.

Oscar Lowry and Loren G. Jones Party conducted a union evangelistic campaign February 17 to March 17 in the high school building in Kelso, Wash. There was a great outpouring of the Holy Spirit, and 384 sinners found their Saviour, and Christians learned the boundless joy of a closer walk with God. There was a great work done among the young people of the high school. The superintendent and all the teachers being active Christians, greatly assisted in the work.

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Myron E. Taylor, of Upland, Ind., assisted by Mrs. Taylor and Arthur B. Dahl, chorister and soloist, of Lyle, Minn., has recently closed a very successful meeting in the Parchment Methodist Church of Kalamazoo, Mich. Scores of people found Christ and many young people dedicated themselves to Christian activity as a life work. The campaign had the hearty backing of Mr. Jacob Kindleberger, president of the Kalamazoo Vegetable Parchment Co., and many of the employees of this great paper industry were won for Christ. Later they conducted a successful campaign in the Trinity Methodist Church of Racine, Wis. From there they went to a union meeting in Lisbon, Ia. Their pre-Easter engagement in the Plainfield Avenue Methodist Church at Grand Rapids, Mich., promises a great victory for God.

Robert Harkness, Australian composer-pianist, spent January and February in evangelistic campaigns with Dr. W. B. Riley in Minneapolis and St. Paul, Minn. His engagements for March, April and May will include Duluth, Minn., Milwaukee, Wis., Chicago, Ill., Detroit, Mich., St. Louis, Mo., and Evansville, Ind., and will be devoted to campaigns of "musical evangelism." Twelve days will be spent in each church bringing the gospel message in song and story. His world-wide experience will be used to good advantage in this unique presentation of the gospel.

The James Rayburn Evangelistic Party closed a very fine campaign in Morrill, Kan., on January 25. The churches were strengthened and the prayer life especially was revived. Almost the entire student body of the high school came forward and accepted Christ as their Saviour. From Morrill the party went to Selma, Calif., where all of the churches are united in a great union meeting. This engagement will last from February 3 to March 4. The last three appointments of the season will be in Elks City, Okla., Tulsa, Tex., and Nickerson, Kan. All are union meetings. Mr. Otteson will give song services in several Mission churches on the coast.

Richard Nyberg just closed a remarkable campaign at Alger, O., where he assisted Rev. Ray Huff, pastor of the Methodist Protestant church. There were many obstacles in their path: an epidemic of influenza and scarlet fever, inclement weather, icy walks and streets; nevertheless the attendance was splendid and the crowds kept increasing until at the close they were unable to handle them. As to definite results, there were scores of souls converted and many husbands and wives were sent on their way praising God. Mr. Nyberg was ably assisted in the music by a chorus of sixty, a male choir of twenty, and a booster boys and girls choir of forty voices. Mr. Nyberg says, "I am certain that the days of revivals are not past if the proper preparation is made."

Howard S. Williams started his 1929 work in the Griffith Memorial Baptist Church, Jackson, Miss., where large crowds gathered. Fifty-two persons were

converted, and 154 were reclaimed and re-consecrated themselves to the Lord. On January 22 Mr. Williams went to Paducah, Ky., for a great city-wide campaign conducted in a tobacco warehouse seating 4,000 people. W. J. Ramsay, formerly with Evangelist M. F. Ham, now in regular pastoral work, arranged the campaign. He is in charge of young people's work and the big choir of more than 200 voices. Mr. Williams says, "I am confident that the fight against evangelists in general will soon give way to a glad some recognition of the fact that soul-winning that is God appointed will not be downed." Mr. Williams begins a union meeting at Newbern, Tenn., on March 31.

Harry W. Vom Bruch, of Chicago, writes from Des Moines, Ia.: "We

began a three weeks' campaign in the Swedish Evangelical Mission Church here Sunday, January 27. An atmosphere of expectancy prevailed at both meetings with a promise of a blessed victory for the Master. A large chorus choir and the 'University Four' quartette of the Des Moines University assisted with the music. Miss Dorothy Patterson is now pianist, having taken the place of Jimmie Davis who returned to California to take up his work again with the Page School. Our meeting at Reading, Pa., closed with a number of definite decisions for Christ. February 17 we opened a three weeks' engagement in the Grace Methodist Church at Akron, O. Walter MacDonald, the converted comedian, and Mrs. Walter Taylor assisted us there."

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March, 1929

Bethel Mission, 64 South Bridge St., Worcester, Mass., is in every sense a "rescue mission." There was a total attendance in 1928 of 10,355, and many of these requested prayer, while 250 men were definitely started in the Christian life. Edgar O. Jones, superintendent of the mission says, "We are well equipped now to do this very necessary work, having for the accommodation of the men shower baths, fumigator and set tub with plenty of hot water and soap. Our object is not charity. We take a real interest in them all. Our purpose is to help men to help themselves. There has been no change made in the personnel of the board of directors of the mission, which is composed of twelve outstanding Christian business men of the city. Some of these men have stood by the work of Bethel Mission for many years. Prohibition has helped much in solving the problems of our work. Much time which was formerly spent in helping

and caring for the 'drunk' is now being given to get men established as useful members of society."

#### EXTENSION DEPARTMENT NOTES

From February 10 to 13, Rev. Lee W. Ames was the speaker in a three-day Bible conference in the First Baptist Church of Evansville, Ind., under the auspices of the Euvenice Bible Class of that church. Mr. Ames will conduct an evangelistic campaign in the Swedish Methodist Episcopal Church of Minneapolis, Minn., from March 17 to 31, inclusive. Rev. Theo. Moberg is pastor of the church.

Rev. J. E. Conant will continue in evangelistic services in Seattle, Wash., throughout the month of March. During this period he will be in the West Side Presbyterian Church, of which Rev. C. J. Boppell is pastor, and in the Tabernacle Baptist Church, of which Rev. George Lorimer is pastor. Dr. Conant will return east in April.

Rev. D. K. Sailor, pastor of the Methodist Episcopal church of Cropsey, Ill., sends an interesting report of the unique campaign among the young people recently conducted by Rev. James F. Harrison. Mr. Sailor writes: "Our young people have been given a new appreciation of what it means to be a follower of Jesus and our elders have found out how much more effective service they can render by living closer to Him. There is evidence also of conviction among the unsaved as a by-product of the increased earnestness of the church membership."

Rev. James F. Harrison will conduct an eight-day Bible conference in the First Presbyterian Church of Clarence, N. Y., March 10 to 17, inclusive. Rev. Charles Riley is pastor of this church. Mr. Harrison will be the leader in a series of young people's services in the Baptist church of Grand Ledge, Mich., from March 24-31. This will be a "Win-One-Week" among the young people. The meetings are being sponsored by Rev. Carl A. Smith, pastor of the Baptist church in Grand Ledge.

Rev. S. Edward Long, D.D., supplied the pulpit of Elim Chapel, Winnipeg, Canada, from January 27 to February 17. Rev. John Bellingham is superintendent of the chapel. From March 3 to 13, Dr. Long will be the invited teacher of a Bible conference under the auspices of the Y. M. C. A. of Jackson, Tenn.

Rev. Henry Ostrom, D.D., was one of the speakers on the program of the Interdenominational Bible Conference in the Tenth Presbyterian Church of Philadelphia, Pa., February 10 to 17.

Rev. W. W. Shannon will be engaged in evangelistic services in the Claim Street Church of Aurora, Ill., from March 3 to 24, assisting Rev. J. R. Humphries, pastor of the church.

On February 10, Rev. S. R. Sheriff closed a very successful evangelistic campaign in the Evangelical church of Marshalltown, Ia., of which Rev. O. C. Gatrell is pastor. From March 17 to 31, Mr. Sheriff will be engaged in evangelistic meetings assisting Rev. C. E. Whetstone in Clearsprings, Md.

Rev. Wm. P. White, D.D., is continuing his Bible conference activities on the Pacific Coast, and at the present time is en-

gaged in the states of Arizona, Utah and California.

From February 10 to 17, the Institute sponsored an Interdenominational Bible Conference in the Tenth Presbyterian Church of Philadelphia, Pa., of which Rev. Donald Grey Barnhouse is the pastor. The speakers on the program were Rev. James M. Gray, D.D., Rev. Henry Ostrom, D.D., Rev. P. W. Philpott, D.D., Bishop Horace M. DeBose, D.D., of the Methodist Episcopal church South, and Prof. Leander S. Keyser, D.D. Prof. Talmage J. Bittikofer had charge of the music, and Mrs. Bittikofer presided at the piano.

#### FUTURE ENGAGEMENTS

The Singing Brooks—Feb. 11-24, Shelby, Ia.; Feb. 25-Mar. 17, Clarion, Ia.; Mar. 18-31, Harlan, Ia.; April 2-21, Canistota, S. Dak.; April 22-May 5, Arlington, S. Dak.

The Crossley and Leonard Party—February, Bridgetown, N. S.

L. James Kindig—Feb. 4-24, Jacksonville, Ill.; Feb. 25-Mar. 10, Taylorville, Ill.; Mar. 11-31, Mattoon, Ill.; April 1-21, Lorain, O.

E. Henderson Lane and wife—Feb. 24-Mar. 24, Rochester, Minn.

Oscar Lowry and Loren G. Jones Party—Feb. 17-Mar. 17, Kelso, Wash.

Homer Stanley Morgan—February, Massena, N. Y.; March, Saratoga Springs, N. Y.

Richard Nyburg—Feb. 17-Mar. 3, Mt. Cory, O.; Mar. 10-24, New Marshfield, O.; March 31-April 14, Battle Creek, Mich.

Sara C. Palmer—Feb. 10-Mar. 3, Berwick, Pa.; Mar. 10-31, Hallstead, Pa.

Milton S. Rees—Mar. 17, Brookville, Pa.; April 21, Little Valley, N. Y.

Gipsy Smith, Jr.—Feb. 17-Mar. 3, Charleston, W. Va.; Mar. 24-Apr. 7, Monroe, La.; Apr. 14-28, Lupelo, Miss.; May 6-26, Jackson, Miss.

June 2-23, Shelbyville, Tenn.

Billy Sunday Party—February-March, Corpus Christi, Tex.; April-May, Sterling, Colo.

Myron E. Taylor Party—February, Lishon, Ia.; March, Grand Rapids, Mich.; April, Detroit, Mich.; May, Wichita, Kan.

C. R. L. Vawter and Party—January, 1929, June, 1930, Australia.

The Vinaroffs—Feb. 18-Mar. 10, Baltimore, Md.; Mar. 11-30, New Cumberland, Pa.; April 1-14, Baltimore, Md.; April 15-28, Ashland, O.; April 29-May 12, Biglerville, Pa.; May 14-27, Lancaster, Pa.

VomBruch Evangelistic Party—February, Akron, O.; March, Detroit, Mich.

Howard S. Williams—February, Farmington, Mo.

E. L. Wolslagel—March 3, Savannah, Ga.; March 17, Griffin, Ga.; April 1, Oransburg, S. C.; April 15, Beaufort, S. C.; May 1, Union City, Pa.; May 15, Spartanburg, S. C.; June 2, Charlottesville, Va.

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Moody Bible Institute Monthly

## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

### Three Hundred Five-Minute Sermons for Children, by G. B. F. Hallock, D.D.

This is an exceptionally fine book of children's sermons. It is indexed by special days, topics, and scripture texts. It furnishes a gold mine of material and suggestions for the Junior church pastor. 362 pages. 8½x5½ inches. Doubleday, Doran & Company, New York. \$3.00. D. A. N.

### The World Dominion, edited by Thomas Cochrane.

This international review of Christian progress is committed to sound missionary policy, and gives timely information on a wide range of subjects vital to those whose aim it is to be informed on the trend of thought and developments in mission lands. Dr. Cochrane was one of the speakers at the recent Founder's Week Conference. World Dominion Press, London and New York. Published quarterly. 4/6. J. R. R.

### The Incense of Prayer, by B. H. Spaiink.

The writer considers this book one of the best on the subject of Prayer in recent times. Every Christian would profit from reading it. The nature and problems of prayer are discussed in a most helpful way. The book would be a valuable factor in the cultivation of a fruitful prayer life in the believer. 157 pages. 7½x5½ inches. Smutter Book Company, Grand Rapids, Mich. \$1.25. D. A. N.

### Instrumental Music for School Worship, by Edward Shippen Barnes.

A volume of opening sentences, chants, and responses to offertories and prayer, together with a number of original compositions and a goodly selection from the classics for both piano solo and four hands.

As the preface sets forth, "the purpose of the volume is to provide for Sunday-school pianists, and for others who may have occasion to use solo piano music in church gatherings, a collection of short pieces suited to their particular needs."

Here is a little volume of easy grade which obviates the necessity of pianists cutting out and pasting into a volume selections of this kind. It is composed and edited by a musician of reputation. The book is bound in linen cloth and it should be a great help to the average Sunday-school pianist. 47 pages. 10½x7½ inches. Presbyterian Board of Christian Education, Philadelphia. 75 cents. A. H.

### Shadow and Substance, by George C. Needham.

The fact that many books have been written dealing with the Tabernacle should not discount our interest and careful study of them. The author, who is so widely known because of his deep insight into the Scriptures and particularly that of typology, was a contemporary with D. L. Moody. We find here a delightful absence of extremes, which feature in itself is one of real merit when dealing with a subject such as this. Beginning with its design the author leads the reader on through the Tabernacle in every detail concluding with the priestly garments and the priestly offices. It is characterized by sound exegesis, fresh and striking observations, and simplicity of style. Truly a remarkable treatment of the subject which ought to be read by Bible students and Christian leaders. 199 pages. 7½x5 inches. The Bible Institute Colportage Association, Chicago. \$1.25. J. A. V. G.

### The Ten Commandments Today, by Frederick David Niedermeyer.

The essential purpose of the Ten Commandments is clearly set forth in this book. Many writers on this and kindred themes confuse the functions of law and grace, but this author is careful to distinguish between them. In a convincing manner he shows the place and importance of the Commandments in the world today. 209 pages. 7½x5½ inches. The Stratford Co., Boston, Mass. \$1.50. D. A. N.

### Life Service, by Amos John Traver.

This call to Christian youth is sounded by the general secretary of the Luther League of America. Its simple presentation of vital Christianity has grown out of addresses prepared for college students by one who loves young people and works and lives for them. In the chapter on the Divine Balance of impression and expression, in which he approaches his subject, the writer recognizes and sets forth one of the great laws of education, conspicuously actuated by our Lord and habitually ignored by the church. A very helpful book for young people. 95 pages. 7½x4½ inches. United Lutheran Publication House, Philadelphia. 75 cents. C. H. B.

### Doran's Ministers' Manual, by G. B. F. Hallock, D.D.

This growingly popular combination of diary and handbook follows the form and content of its 1928 predecessor. In addition to the suggestion and outline of Sunday and midweek topics, bulletin board slogans, story telling for children, Sunday-school topics and exposition, quotable poetry, helpful illustrations, and material for special occasions are included in the manual section of the volume.

By consulting the index it will be observed that the lion's share of thought and space is given to ethical rather than redemptive sermonizing. However, the sermon on "What is Salvation" makes the way biblically clear. The book, we predict, will be widely used. 692 pages. 8½x5½ inches. Doubleday, Doran and Company, Garden City, N. Y. \$2.00 net. H. F. S.

### The Ambassador, by Bishop James E. Freeman.

This small volume presenting the Yale Lectures on Preaching for 1928, ranks worthily with those which have preceded in the fifty-seven years of this famous foundation. The bishop of Washington consistently maintains a high and scriptural conception of the obligations and privileges, the strict requirements and opportunities of the ministry. Frankly recognizing many failures in this calling today, he yet believes strongly in the power of such preaching as exalts and centers around our Lord, for "our primary and indispensable work is that of interpreters and dispensers of the mind of Christ." Hence he warns against "a tendency to intrude upon every question that has to do with economic, social and political problems."

Still his views upon human affairs are wide, sympathetic and denominationally tolerant; he considers every parishioner may justly demand of his pastor a warm interest in whatever concerns himself. He pleads for a devout inner life coupled with certainty in sermons and within proper bounds originality in methods. The chapter on technique, and striking phrases he quotes throughout the eight addresses, tempt us to quote in turn, but instead we urge preachers to purchase, whether they be novices or men of long experience. 212 pages. 7½x5 inches. Macmillan Company, New York. \$2.00. H. E. S.

### Awakening Sermons, by J. Wilbur Chapman, D.D.

One can easily understand why the ministry of the author of this book was blessed. Such sermons as these would arouse any congregation even though suffering from the ills of spiritual lethargy. None of the messages has lost its evangelistic fervor and spiritual appeal. Each is as effective today as when it was delivered a generation ago. 186 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.75. D. A. N.

### Children of the Chief, by Mary Entwistle.

There is essence of African culture in this fascinating story for children. The author of *The Drum Call* has put into strong, simple English, not only some of the idiomatic expressions common to the Bulu mental habit, but also something of the artless charm of childhood itself. Incidentally it reveals the high tone of missionary influence. 76 pages. 6½ x 4½ inches. Missionary Education Movement, New York. 40 cents. J. R. R.

### His Indwelling Presence, by Norman B. Harrison, D.D.

This book is the fourth in the "His" series by the same author. The same keen and spiritual insight characterizing the earlier volumes is found here. Every page is saturated with Scripture, and the book in its entirety stands as a beautiful and convincing example of Bible exposition and exegesis. The subtitle, "Intimate Studies in the Things of the Spirit," is fully met by the contents of the nine chapters. 96 pages. 7½x5½ inches. The Bible Institute Colportage Association, Chicago. Paper, 50 cents; cloth, 75 cents net. W. M. R.

### Taking the Name of Science in Vain, by Horace J. Bridges, Hon. D. Litt.

Those who question the validity of Scripture sometimes most effectively dispose their own contentions, especially when disagreeing with one another. This author unwittingly illustrates his title by his own arguments, yet marshals enough sound reasons to clearly demonstrate the fallacy of other scholars of whom he says, "In all the annals of theological extravagance, there is little to compare with the unconsciously arrogant dogmatism of much that passes for scientific theorizing."

While proving the "logical bankruptcy" of behaviorism and materialistic and mechanistic philosophy, in that their advocates, such as Darrow and Mencken, employ arguments fatal to their own presuppositions and rely on the very powers they deny humanity possesses, this learned writer substitutes for their misconception of the ascertained facts of science, what he terms creative evolution and emergent personal-ity.

In other words, he vehemently condemns the idea of special creation as a denial of facts as soundly established as the laws of physics and chemistry, and a dogmatism producing harm comparable to that of the Volstead law through the bootlegging of poisoned liquor. Still he believes man was introduced as "a new creature, cosmically regarded, and is to be thought of as nearer the beginning of his evolution than its culmination," representing "a transition concerning which our present science can say precisely nothing, except that it did happen." (Evidently he regards Fundamentalism and prohibition with equal abhorrence). In alternately acclaiming and displacing evolution is he not taking the name of science in vain?

However, besides illustrating the weakness of Modernism, this thoughtful book offers at other points many valuable ideas: the distinction between defying and violating moral laws, between internationalism and anti-nationalism, and the application of rationality to art, as traced in Shakespeare's plays and Sinclair Lewis' novels. The work is a fruitful study for discriminating readers. 273 pages. 7½x5 inches. Macmillan Company, New York. \$2.50. H. E. S.



**The Seven Words, by Lawrence N. Sirrell, D.D.**

Little did Dr. Sirrell realize when he penned these words that this manuscript was to be his last, but no better theme could have been chosen for the last sermon of one whose pulpit utterances magnified Christ and Him crucified. The seven utterances of our Lord upon the cross are considered chronologically in seven consecutive chapters, and afford an appropriate meditation for the pre-Easter period.

95 pages. 7½x5 inches. Dorrance and Company, Philadelphia. \$1.50.

C. H. B.

**The Meaning of Church Membership, by Sadie Tiller Crawley.**

The author offers this little book to the boys and girls of the church with the prayer that it may inspire them to be loyal to the teaching of the New Testament and lead them to appreciate the privilege of working for Christ in the churches to which they belong. Briefly she reviews the plan of salvation, the purpose of the church, its ordinances, organization and the obligations of its members. Questions for review and examination adopt it as a study text for communicant classes.

74 pages. 7½x4½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

C. H. B.

**John Bunyan the Man, by Austen Kennedy de Blois, Ph.D., D.D., LL.D.**

The scholarly president of the Eastern Theological Seminary makes a valuable contribution to recent Bunyan literature by this careful study based on personal investigations in England. Whoever would know intimately the greatest Protestant English preacher and a religious writer must needs consult this book. A comprehensive yet condensed picture of religion and politics in that land and century, showing whence and why he drew such allegories, is followed by a sympathetic tracing of Bunyan's spiritual development and an analysis of each of his chief works in turn. Several that have been overshadowed by *Pilgrim's Progress* are surprising in their literary as well as religious qualities. The wider aspects of his Puritanism and the claim he has on the interest of all contenders for orthodox Christianity today are especially demonstrated, and the bibliography, chronology and illustrations add to the attractiveness of this choice volume.

311 pages. 7½x5 inches. The Judson Press, Philadelphia. \$1.50.

H. E. S.

**Can Africa Be Won? by W. J. Roome, F.R.A.I., F.R.G.S.**

Here is a book, introduced by the Bishop of Uganda, which we enthusiastically commend to all who feel any religious, political, commercial or ethnological interest in the Dark Continent. The author knows so much, has traveled so frequently and widely there as agent for the British and Foreign Bible Society, and writes with such wisdom and sympathy, that we hesitate to loan our copy lest it be not at hand when needed. Beginning with Christ's visit as a babe and the evangelistic labors ascribed to Mark and Peter there, the romance of African church history, the early Christians in Abyssinia and among the Copts, their martyrdom which retarded Mohammedan advance at a vital time: all are presented as background for considering present day missions and their questions. The last named religion alone vigorously disputes and threatens to terminate the Christian crusade, while Moscow's Bolshevism is ever present. A third impending danger is the materialism of commerce inspired by dreams of gold. Yet at some points the Moslems are being won for Christ, and we hope Christians will awaken and rally to embrace the great opportunities for evangelism. The chapters discussing mission administration should not be overlooked. Striking illustrations make the story vivid.

232 pages. 8½x5½ inches. The Macmillan Company, New York. \$3.00.

H. E. S.

**Living Judaism, by Leo Jung, M.A., Ph.D.**

This book is a eulogy of the Talmud. It is of interest to the Christian reader because, to the reviewer's knowledge, it is the first serious attempt put forth by a Jewish rabbi of modern liberal and university education to represent rabbinical orthodox Judaism to the Jewish youth as the religion that will satisfy his present spiritual needs.

But the author does not make out his case satisfactorily. First of all, the beautiful statements that are adduced from rabbinical literature do not occupy the front page of the Talmud. It required a great deal of searching to discover them. In comparison to the rest of the material they bear about the same proportion as a needle to a haystack. They belong to the Haggadic part of the Talmud, which is not held in very high esteem among Talmudical students. The real Talmud—the legal portion—does not contain them.

The rabbi rails at Christian Science, calling it a gross superstition and a veiled attempt on the part of Christians to draw away Jews from their religion, and yet he is convinced that somewhere in the mass of rabbinical writings there must be something that will correspond in principle to Christian Science in a form which may be safely recommended to Jews.

However, as an attempt at placing the Jewish orthodox religion before the mind of the reader from a different point of view from any previous presentation, this book is well worth reading, especially in face of the present development in Palestine where efforts are made to resuscitate the old order of things.

360 pages. 8½x5½ inches. Night and Day Press, New York.

S. B.

## BOOKS RECEIVED

**Macmillan Company, New York.**

"The Kingdom without Frontiers," by Hugh Martin. Cloth, 96 pages, \$1.00.

"Victim and Victor," by John R. Oliver. Cloth, 435 pages, \$2.50.

"A Taoist Pearl," by A. P. Quentin. Cloth, 160 pages, \$1.75.

"The Heroes," by Charles Kingsley. Cloth, 232 pages, \$1.80.

"Alice's Adventures in Wonderland," by Lewis Carroll. Cloth, 217 pages, \$2.00.

**Doubleday, Doran and Company, Garden City, N. Y.**

"The Soul of the Bantu," by W. C. Willoughby. Cloth, 476 pages, \$5.00.

"One Hundred More Three-Minute Sermons," by Rev. John R. Gunn. Cloth, 136 pages, \$1.35.

"Paul and the Intellectuals," by A. T. Robertson. Cloth, 217 pages, \$2.00.

"Themes for Vital Preaching," compiled and edited by Paul Krutzy and Carl Betz. Cloth, 245 pages, \$2.00.

"Commentary on the Four Gospels," by David Smith, M.A., D.D. Cloth, 485, 474, and 393 pages, 3 volumes \$3.50 each; set, \$10.00.

"Pentecost—A Renewal of Power," by B. H. Bruner. Cloth, 162 pages, \$1.50.

**Fleming H. Revell Company, Chicago and New York.**

"Mussolini and the New Italy," by Alexander Robertson. Cloth, 156 pages, \$2.00.

**Bible Institute Colportage Association, Chicago.**

"The Fruit of the Spirit is Joy," by John R. Riebe. Paper, 30 pages, 10 cents.

**Meigs Publishing Company, Indianapolis.**

"The Spiritual Message of Great Art," by Frederick D. Kershner, M.A., LL.D. Cloth, 158 pages, \$2.00.

**Pilgrim Press, Boston.**

"The Word of God and the Word of Man," by Karl Barth, D.D., translated by Douglas Horton. Cloth, 327 pages, \$2.25.

**Abingdon Press, New York.**

"Child Nature and Nurture according to Nicolaus von Zinzendorf," by Henry H. Meyer. Cloth, 229 pages, \$2.50.

**Gospel Trumpet Company, Anderson, Ind.**

"African Jungle," by A. M. Anderson. Cloth, 192 pages, \$1.00.

**Sunday School Board of the Southern Baptist Church, Nashville, Tenn.**

"Building the Intermediate Department," by Mary Virginia Lee. Cloth, 183 pages.

**Chicago Book Center, 800 N. Clark St., Chicago.**

"Student's Commentary on the Holy Scriptures," by a Hebrew Scholar. Cloth, 1058 pages, \$5.50.

**Friendship Press, New York.**

"Children of the Chief," by Mary Entwistle. Paper, 76 pages, 40 cents.

**John C. Winston Company, Philadelphia.**

"The Song of the Stars," by Anson Phelps Atterbury. Cloth, 137 pages, \$1.50.

**Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.**

"The New Christian Hymnal," edited by H. J. Kuiper. Cloth, 451 hymns and responsive readings, \$1.10; \$85 per hundred.

**Religious Education Board of the Moravian Church in America, Bethlehem, Pa.**

"Where Polar Ice Begins," by S. H. Gapp, Ph.D., D.D. Paper, 126 pages, 50 cents.

**David L. Cooper, 4417 Berenice St., Los Angeles, Calif.**

"The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity," by David L. Cooper. Cloth, 362 pages, \$3.75.

**Edwin I. Niles, Rochester, N. H.**

"Herbert Spencer's Bad Metaphysics," by Edwin I. Niles. Paper, 14 pages, 10 cents.

**Chas. J. Thynne & Jarvis, London.**

"The Vision of Daniel, Chapter XI, and the Resurrection of the Dead," by J. Russell Fowden, B.D., and Principal H. S. Curr, M.A. Linen, 64 pages, 2/-.

**G. F. Vallance, Goodmayes, Essex, Eng.**

"The Empty Pulpit," by Joseph Elson. Paper, 110 pages, 1/6.

**"The Christian Courier" Office, Sydney, Aust.**

"The Times of the Gentiles," by L. Abramovitch. Paper, 31 pages, 6d.

## FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from January 2 to 31, 1929, inclusive:

**Africa Book Fund:** 4 shipments to Africa: 8 Colportage Library books, 5 Evangel Booklets, 200 tracts.

**Free Tract Fund:** 16 shipments to 16 states, 2 shipments to 2 foreign countries: 200 Gospels of John, 4,472 tracts.

**General Mission Fields Book Fund:** 1 shipment to 1 state, 6 shipments to 3 foreign countries: 313 Colportage Library books, 445 Evangel Booklets, 1,774 tracts.

**Hospital Book Fund:** 78 shipments to 30 states, 2 shipments to Canada: 2,526 Colportage Library books, 2,861 Evangel Booklets, 3,425 Pocket Treasuries, 8,200 tracts.

**India Book Fund:** 1 shipment to India: 65 Colportage Library books, 80 Evangel Booklets, 25 Pocket Treasuries.

**Latin-America Book Fund:** 62 shipments to 18 Spanish-speaking countries: 4,140 Colportage Library books, 4,024 Evangel Booklets, 1,500 tracts.

**Lumber Camp Book Fund:** 2 shipments to 2 states: 195 Colportage Library books, 335 Evangel Booklets, 400 Pocket Treasuries, 825 tracts.

**Mountain Book Fund:** 223 shipments to 11 states: 2,322 Colportage Library books, 479 Emphasized Gospels (given as rewards to children in the southern mountains for Scripture memorizing), 2,327 Evangel Booklets, 3,714 Pocket Treasuries, 281 Testaments (also given as prizes to school children), 180 tracts.

**Pioneer Book Fund:** 115 shipments to 12 states, 3 shipments to Newfoundland, 5 shipments to Canada: 2,459 Colportage Library books, 26 Emphasized Gospels (given to school children in pioneer districts of Wyoming for Scripture memorizing), 2,463 Evangel Booklets, 2,352 Pocket Treasuries, 2,325 tracts, 5 Testaments.

**Prison Book Fund:** 53 shipments to 30 states, 1 shipment to Canada: 1,942 Colportage Library books, 1,957 Evangel Booklets, 2,740 Pocket Treasuries, 3,800 tracts.

The total amount of literature sent on the above Book Funds during January is as follows: 488 shipments to 53 states, 75 shipments to 25 foreign countries, 3 shipments to Newfoundland, 8 shipments to Canada: 13,970 Colportage Library books, 705 Emphasized Gospels of John, 14,517 Evangel Booklets, 12,653 Pocket Treasuries, 23,276 tracts, 286 Testaments.

## D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from January 1 to 31, 1929, inclusive:

|                        | Number of Contributions | Amount of Contributions |
|------------------------|-------------------------|-------------------------|
| Africa .....           | 2                       | \$ 2.76                 |
| Alaska .....           | 1                       | 2.50                    |
| Army and Navy .....    | 1                       | 2.00                    |
| General Missions ..... | 22                      | 371.00                  |
| Hospital .....         | 830                     | 3,778.94                |
| India .....            | 3                       | 200.00                  |
| Latin-America .....    | 20                      | 75.00                   |
| Lumber Camp .....      | 5                       | 15.95                   |
| Miners' .....          | 1                       | 5.00                    |
| Mountain .....         | 413                     | 1,834.46                |
| Seamen's .....         | 4                       | 41.00                   |
| Free Tract .....       | 2                       | 2.15                    |
| Pioneer .....          | 65                      | 492.03                  |
| Prison .....           | 91                      | 914.48                  |

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# Moody Bible Institute of Chicago

William M. Runyan

## DR. J. STUART HOLDEN AT M.B.I.

Again the Institute has been permitted the benefits of a series of deeply spiritual addresses by Dr. J. Stuart Holden, pastor of St. Paul's Church, London, England.

Two years ago Dr. Holden contributed a substantial measure to the program of Founder's Week. So deep was the impression then made that his presence in America again this winter was welcomed as an opportunity for added good. Four expositions on successive days were given before the student body in the Institute Auditorium.

In introduction of his general theme Dr. Holden said, "I am going to speak to you on these mornings of some of the divine warnings which we have in the New Testament — warnings against dangers into which any one of us may fall, perils which surround us all, and which may so easily become spiritual tragedies." The subjects in the order of presentation were, Danger of Forgetting the Cleansing (2 Pet. 1:3-9); Danger of Failing of the Grace of God (Heb. 12:15); Danger of Moving Away from the Great Hope (Col. 1:19-23); and Danger of Grieving the Holy Spirit of God (Eph. 4:30).

The series constituted a searching inquiry into individual relationships with God, and fidelity in evidencing the meanings of the gospel in terms of life and influence.

"In the last analysis," said Dr. Holden, "you are your message, and you authenticate or contradict the message which your lips proclaim. You are Christ's witnesses to the world. Upon you rests His case."

The four days meant much in spiritual good, the messages giving effective demonstration of the richness and worth of the expository treatment of spiritual themes.

## FREDERICK M. SMITH

When Frederick M. Smith made his entrance into the presence of his Lord on January 8, a tireless winner of souls and friend of the unfortunate came to his crowning.

The story of this remarkable man would honor a book and record in an unusual way the saving power of the grace of God, first as applied to his own desperate case, and afterward to the needs of men whom he befriended.

His salvation was secured when he was

forty-five years of age, shut behind the bars of the Chicago jail. A Moody Bible Institute student visited him, gave him a Bible, prayed with him. Salvation followed. Pleading guilty to a certain crime he was sent for three years to the Joliet penitentiary. There he filled his soul with the blessed gospel story, studying his Bible and talking about it to his fellow-prisoners. The prison seemed a spiritual shrine for him.

Upon release he was met at the door by a student of the Moody Bible Institute who accompanied him back to Chicago and



Dr. Holden broadcasting over station W-M-B-I January 24, 1929

brought him to Mr. Moody's office. The personal interest and "stand-by" faithfulness of Mr. Moody helped much through the difficult days of persecution by the old comrades in sin, and in establishing honorable contacts in business.

Mr. Smith has devotedly loved "old M.B.I." and has served its interests in many ways through all the succeeding years of his life. The auditorium, erected near the Boardwalk in Ocean City, N.J., as a permanent home for the Institute summer Bible conference, is a monument to his zeal, judgment and generosity, for he was the chief promoter of this good work.

Ten years after his conversion he removed to Philadelphia and continued in the furniture business. He employed many paroled prisoners and was officially recognized by the city courts as one in whose hands both the interest of the prisoner and of the law would be honored. He was untiring in his soul-saving efforts in jails and missions.

Of recent months Mr. Smith had suffered much, and finally surgery was commanded as a last hope for his life and comfort, but age and infirmity were against this hope and he entered into his eternal rest. His end was peace. A message sent to friends at the Institute declared victoriously, "My anchor holds!"

## RECENT SPECIAL SPEAKERS

Rev. J. C. Proctor, missionary under the South Africa General Mission; Miss Minnie Schulman, missionary to the Jews, Chicago; Rev. W. A. Genheimer, missionary under South Africa General Mission; Rev. James Emblen, evangelist; Miss Marguerite Mizell, missionary home on furlough from China; Mr. C. E. Putnam and Dr. S. E. Long, of the Institute Extension staff.

## FACULTY AND STAFF ENGAGEMENTS

Miss Ruby A. Jackson, January 20, addressed young people's society, Swedish Evangelical Mission Church of Roseland, Chicago, Ill.

Rev. A. H. Leaman, January 15-February 1, conducted a series of evangelistic meetings in the Grace Gospel Tabernacle, where many found Christ as Saviour.

Rev. Harold L. Lundquist, January 6, 13, 20, Excelsior Bible Class, Summerdale Swedish Free Church, Chicago; 6, Fellowship Bible Class, Buena Memorial Presbyterian Church, Chicago; 17, evening service, Summerdale Swedish Free Church, Chicago, Ill.

Rev. W. Taylor Joyce, January 3, morning service, Bishop Fallow's Memorial Reformed Episcopal Church, Chicago, Ill.; 6, addressed prisoners inmates of Bridewell jail, Chicago, Ill.; 13, morning speaker, Cass County Sunday-school Association, Logansport, Ind.; 13, evening service, Broadway Methodist Episcopal Church, Logansport, Ind.; 20, morning and evening services, Bethany Reformed Church, Roseland, Chicago, Ill.; 27, young people's society, Judson Memorial Baptist Church, Austin, Chicago, Ill.

Rev. David A. Noble, January 6, young people's society, Lincoln Street Methodist Episcopal Church, Chicago, Ill.; 13, addressed Sunday-school, Portage Park Presbyterian Church, Chicago, Ill.; 20, morning and evening services and young people's society, Gospel Tabernacle, Williams Bay, Wis.

On the occasion of the inauguration of its new president, the Des Moines University conferred the honorary degree of Doctor of Laws upon Rev. James M. Gray, D.D., President of the Moody Bible Institute.

## ALUMNI IN THE FIELD

An extract from the Business Manager's monthly report to the President: "The testimonies from the students in the field of service is one that makes our hearts rejoice in the work of the Moody Bible Institute; the loyalty and joy in service truly should make those who remain at the Institute glad that they have a part in the service rendered unto the Lord."

## STUDENTS OF OTHER DAYS

Mrs. Melvin Palmer (May McIntyre '17), with her husband is engaged in home mission work under the Methodist Episcopal churches at Happy Camp, Calif. They have a splendid field for service among the half breed Indians of that city.

March, 1929

367

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Many former students will be pleased to see a picture of Mrs. Foss L. Fellers and "Billy" Fellers. The young woman on the left is a niece of Mrs. Fellers from Wooster College. Mrs. Fellers is on the staff of Kent State College, Kent, Ohio. Billy is in the Stony Brook School, Stony Brook, L.I.



Oscar A. Johnson and Mrs. Johnson '28, are located at Somers, Wis., where they are serving the Congregational church there.

T. W. Harris '03, is pastor of the Baptist church, Okanogan, Wash., where he began his ministry February 1.

Bernie G. Osterhouse '25, after graduation spent some time in the evangelistic field. He is now pastor of the First Baptist Church, Kane, Pa.

C. S. Foster '15, now home on furlough from South Africa, was a recent visitor at the Institute.

Frank Brandfellner '13, is closing the sixth year of his pastorate in the Grace Evangelical Church, Dixon, Ill. The memberships in the church and Sunday-school are the largest in the history of the church. At the thirty-fifth anniversary, December 2, Rev. James O. Duffey, a former pastor and now Director of the Institute Correspondence School, brought a message at the evening service.

Bert Atchison '98, is now pastor of the South Olive Street Baptist Church, West Palm Beach, Fla.

Millard S. Cairns '17, held fourteen evangelistic campaigns during the year. He has accepted a call as pastor-evangelist of the Christian and Missionary Alliance Gospel Tabernacle, Stockton, Calif.

F. J. '26, and Mrs. Carter '26, who have been graduated from the Northern Baptist Seminary, Chicago, are taking postgraduate work there. Last summer they visited a number of Bible conferences and churches in several states and in Canada, showing stereopticon missionary slides.

Mrs. A. B. Holm (Adele MacKay '23), Worcester, Mass., with her husband returned from South America owing to ill health. She writes: "I never experienced the love of God as a Father, so real and tender, as on my way home."

Word has been received from James R. Smith '92, worker among the Navajo Indians in Arizona, of the death of his daughter, Dorothy.

A. P. Anderson '26, Strasbourg, Sask., Canada, says: "The MOODY MONTHLY is a welcome friend and I believe the magazine is getting better as it is getting older. Some of our people are interested in your radio programs, and it is with a feeling of emotion and gratitude I listen to familiar voices over the air."

Chas. H. Larson '18, Bolivia, tells of the opening of a new work in Capinota, under the direction of the Bolivian Indian Mission. A children's meeting precedes the Sunday evening service, and both gatherings are well attended.

Joseph T. Larson '20, 1020 Emerson St., Denver, Colo., witnessed forty conversions and organized two Sunday-schools as a result of two months of gospel preaching; afterward holding a meeting in the First Baptist Church, Englewood, Colo., J. C. Hoover '10, pastor, where fifty souls were saved and much blessing brought to the church.

Howard M. Green '16, accepted a unanimous call to the pastorate of the Southside Baptist Church, Hornell, N. Y. He was for more than three years pastor of the First Baptist Church, Warsaw, N. Y., when many were added to the church. Six young people of this church are now in training for definite Christian work.

Arthur F. Perkins '18, field director of the Winnebago Presbytery, reports Presbyterian fellowship conferences, held October 7-31, with the following pastors and churches co-operating: Otto R. Anderson '25, First Presbyterian Church, Nasonville, Wis.; M. Claude Durnam '23, First Presbyterian Church, Abbotsford, Wis.; Harold G. Ellsworth '24, First Presbyterian Church, Stratford, Wis.; Chas. C. Wagner '24, First Presbyterian Church, Athens, Wis., and Mr. Perkins. Mr. Perkins says: "While I am writing I am listening in to your afternoon radio program. I travel over the northeast section of Wisconsin, am in touch with pastors and people of about sixty-three Presbyterian churches in this territory, and everywhere they report wonderful programs. How I thank God for this dear school."

Roy O. Bancroft '26, seeking benefit for his own health in the climate of Arizona, has found a field of service among the numerous health-seekers of that sunny region. By some he is called, "The chaplain of the sanitariums in the desert." Many have been saved and others cheered and strengthened by his ministry of song, prayer and Bible reading. The opportunities for service are so many and urgent that Mr. Bancroft can make wise use of materials sent him, such as Bibles, Testaments, tracts and Gospel portions. Clothing, food, and money can also be devoted worthily and to the glory of God. Friends desiring to assist in this ministry may address, Rev. Roy O. Bancroft, Cactus, Ariz. (north of Phoenix).

Mrs. W. M. Montano (Esther Piper '25), whose wedding announcement appears in this issue, expects to work with her husband in Lima, Peru, under the American Bible Society.

David Rees-Jones '16, has accepted a call to the First Presbyterian Church, Borger, Tex. Prior to going to Borger, Mr. Rees-Jones was pastor of the Floral Heights Presbyterian Church, Wichita Falls, Tex. He was also stated clerk of

Moody Bible Institute Monthly



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the Presbytery of Wichita Falls, secretary of the Ministerial Alliance, and pastor counselor of the Wichita District Christian Endeavor Union.

William S. Ross '15, reports the fruits of nine years in the ministry of the Baptist denomination. At First Baptist Church, Big Rapids, Mich., in four years 117 were received into membership, and in five years 202 have been received into the membership of the Parr Memorial Baptist Church of Petoskey, Mich. In nine years 212 of the accessions were by baptism. From being a missionary field receiving \$500 a year from the missionary board, the church at Petoskey has become independent and last year raised \$7,294 for all purposes

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and took a place on the honor roll of the Northern Baptist Convention. Mr. Ross has also done considerable evangelistic and Bible conference work for other churches.

The January issue of the *Chicago Presbyterian* carries an item of the appointment of William O. Ruby '17, to the position of associate superintendent of the Church Extension Board and also executive secretary of the Evangelistic Department of the Chicago Presbytery. Mr. Ruby has been pastor of the Endeavor Presbyterian Church, Chicago, for the past five years.

Gerhard A. '16, and Mrs. Jacobson (Alma Amstutz '10), Hortonville, Wis., are returning to their former missionary work in Central America.

Mrs. Allen Ford De Camp (Alice Giles '99), lost her husband by death December 27, at Boonton, N.J., after an illness of five days. Mr. and Mrs. De Camp had spent many years in Korea, being affiliated missionaries of the Presbyterian Board of Foreign Missions.

Walter J. Bartz '27, is director of music and education in the Independent Christian Church, Buffalo, N.Y.

George Henninger '26, at present attending Central Y.M.C.A. high school, Chicago, has been named literary editor of the school paper, *Centralite*. In a recent oratorical contest between various private schools and academies in and around Chicago, Mr. Henninger was accorded second honors for his oration on "War—Weighed in the Balance and Found Wanting."

Milton D. Arnold '23, is pastor of the Calvary Baptist Church, Binghamton, N.Y.

Esther Dehler '23, and Margaret Rupers '24, organized a year ago a faith mission at Cerro, N. Mex., among the Spanish Americans. The Lord has blessed their efforts and today they have a mission school on their own property, with an enrollment of twenty. The Sunday-school, church services and midweek prayer meetings have an average attendance of thirty.

Frederick H. Giles '23, has been pastor of the Mayfair Congregational Church, Chicago, for the past five years. A group of twenty young married people in this church are taking a course in the Correspondence School. Mr. Giles is also a member of the executive committee of the Fundamental Ministers' Union.

#### BORN

To Walter H. '23, and Mrs. Anderson (Pearl H. Wiley '23), a son, Philip Wiley, November 12, Chicago, Ill.

To A. P. '23, and Mrs. Sengpiel (Anna Anderson '23), a son, William Robert, November 12, Des Moines, Ia.

To Harold L. '20, and Mrs. Lundquist, a daughter, Beatrice Ruth, January 14, Chicago, Ill.

#### MARRIED

Jack Cash and Tina Anderson '21, December 24, Champaign, Ill.

#### DIED

Lester C. Kohr '21, January 19, North York, Pa.

Mrs. Alzo John Fisher (Arminda A. Elliott '00), January 4, Holton, Kan.

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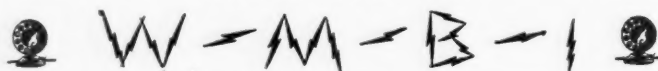
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## RADIO STATION



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### LETTER WEEK RESPONSE

While there have been a great many letters received regularly by the Radio Department in response to the W-M-B-I programs, it was felt recently that there were still many thousands of the regular listeners who had never written to express themselves concerning the programs. Therefore, a week was set apart in the latter part of January and designated as "Letter Week."

As the result of the special appeal for letters there were approximately 7,000 letters received up to and including February 1. The mail came from all parts of the country as is shown by the following tabulation:

Alabama, California, Colorado, Connecticut, District of Columbia, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, New Jersey, New York, Nebraska, North Dakota, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Virginia, Vermont, Washington, Wisconsin, West Virginia, Alaska, Manitoba, Saskatchewan, Ontario, Alberta.

It will be readily seen from this list that the radio messages from station W-M-B-I are being heard regularly in nearly every state in the Union as well as many of the Canadian provinces.



### FOREIGN PROGRAM BROADCAST

On the morning of January 21 from three till five o'clock, Central Standard Time, a special program to foreign countries was broadcast from the Auditorium of the Moody Bible Institute. This was done in an endeavor to reach some of the distance points outside the United States and Canada, at a time of the day when interference of other stations would be reduced to a minimum.

It is impossible at the present time to give a complete report of the results of this broadcast inasmuch as there has not been sufficient time to receive communications from remote territory.

However, there have been reports from Cuba, Porto Rico, as well as a large number from the most distant points of the United States and Canada. It is hoped that there will be something more definite to announce concerning this special program in the next issue.



### SOME ECHOES

"I am very happy to write you folks a letter. I was working over my radios that I sell and heard some male voices sing 'Whosoever May Call.' God bless

those men! I love them because they gave me the feeling of Jesus Christ and my heart was broken."

"I can truly say you have been a great blessing to me. It was through you I really had my eyes and heart opened and confessed my sins and gave my heart to Jesus. How thankful I am for the radio that these blessings can be brought to our homes and such a great blessing! I have gone to Sunday-school and church since I was three years old, but just seemed to think that was all there was to it—just go. Now I get a real blessing when I attend."

"Permit me to tell you of the help I received from your talk of December 28, on God's Power to Deliver. At that time I was greatly burdened and discouraged. Although I knew God's power to deliver, yet I had been unable to claim victory over my burden. That day I sat down at my radio and tuned in on your station hoping I might find some help. I had not listened very long until I felt I wanted to kneel. I did so. There I listened on bended knees to your talk and soon I was able to look to Jesus in such a way that He took my burden, and joy and peace flooded my heart."

"I was discouraged almost to the point of being desperate yesterday, but on turning the dial and hearing those soul-stirring songs of trust and promise, I was strengthened to go on and endure all, no matter how hard the struggle or severe the trials."

"Your services have helped us to the extent that my husband (a non-believer) has given his heart to God in our own home. That means everything to us. He has never wanted to live a Christian life before we got our radio and I have felt that there was no use for me to try alone. I objected to getting a radio because of financial circumstances, but now that it has brought a change in him it must have been a necessity."



### MIDNIGHT HOUR FEATURED IN MEMPHIS

Recently Rev. Benjamin J. Perkins, D.D., pastor of the New Prospect Bobeale Avenue Baptist Church of Memphis, Tenn., listened in to a Midnight Hour broadcast from W-M-B-I. He wrote, "I cannot refrain from writing this letter as a faint and feeble expression of how greatly I was helped by your program, and to attempt to express my heart-felt gratitude for your Institute and its consecrated staff who rendered the same."

He then told of having made arrangements for the following Friday at midnight to install a loud speaker in the Bobeale Avenue Church and conduct a program of local musical talent from eleven to twelve, and then tune in on W-M-B-I from twelve to one to hear its program.

An attractive handbill was printed in large letters at the top announcing "Free Midnight Radio Entertainment," and then farther down the copy in large letters "Featured by Moody Bible Institute of Chicago, Ill."

The plan was indeed a unique one, and certainly is deserving of the greatest measure of success.

Why would not that be a good idea for groups in some of the more remote districts of the United States and Canada whereby a community gathering might be arranged for the Friday midnight hour?



### ANNOUNCER'S DESK Wendell P. Loveless



Recently we had the pleasure of broadcasting several messages in gospel song by Mr. and Mrs. Haldor Lillenas, of Indianapolis, Ind. Mr. Lillenas is one of the best known gospel hymn composers of the present day and we constantly use many of his compositions over W-M-B-I. It is a great joy to realize that this consecrated musician has as his great object in this wonderful ministry the salvation of precious souls.

The Announcers' Trio reports most enjoyable visits to the Englewood Presbyterian Church of this city, the First Baptist Church of Galva, Ill., and the first Berean Reformed Church of Muskegon, Mich., during the month of January. While there is a very full schedule in the radio work and it is impossible for us to accept every invitation that comes, nevertheless we are very grateful for these privileges of meeting many of our listeners personally and enjoying their blessed fellowship in the Lord Jesus.



### FAMILIAR VOICES

Harold Wright comes from Cuba, Ill., and while he has already finished the general course of the Institute, he is continuing with some special work in the music course that he may be better fitted for this particular branch of Christian service. He has carried on his school work under great physical handicap inasmuch as his eyesight is very much impaired. His violin work, both as a soloist and in the various instrumental ensembles, has been a great blessing to our listeners. Certainly such conscientiousness and determination should be a genuine incentive to all.



Harold Wright

Nathalie Jessup, August '29, whose home is in Comanche, Tex., is one of the most versatile of those who assist on the radio programs from the student body. She has been most regularly heard as soloist on the auditorium organ, but she has also

Moody Bible Institute Monthly



Nathalie Jessup

ministry has been most helpful and she brings to the work a real spiritual and sympathetic understanding.



## THE OPERATOR'S PANEL

L. H. Greer

### AMID THE ECHOES



Letters of appreciation from the radio audience containing words of praise for the blessings received from W-M-B-I programs are often called "Radio Echoes." Quite infrequently an entirely different

type of letter is received. We refer to them as "complaints," but perhaps a better word can be found to properly name these letters that contain harsh words of criticism for this station and its broadcasting.

Recently a letter was received from a resident in a small village two miles south of W-M-B-I's transmitter at Addison. It read as follows: "Your transmitter must be rotten for you blanket the entire area. You even interfere with radio station — and station —. You are in the background over about three-quarters of the tuning range. Hope you get your station properly adjusted soon." In our reply to this letter we explained the various causes of interference with particular attention to cases where the listener is located quite close to the transmitter. A few practical methods to reduce the strength of the undesirable signal were given. Due to the proximity of the writer, we also offered

assisted frequently as piano soloist and accompanist, as violin soloist, and with the orchestra. She also has a fine soprano voice and has done some work with the Moody Gospel melodists. Miss Jessup's interest and loyalty to the radio

ministry has been most helpful and she brings to the work a real spiritual and sympathetic understanding.

to visit his home during a period broadcast from W-M-B-I and assist the owner in making any slight changes in his receiving set that might be called for. A few days later a letter was received from a nationally known electrical corporation. It was a reply from this same man, evidently an employee of the engineering department of this large corporation. He wrote as follows: "Please accept my thanks for your courteous reply to my letter, discussing interference caused by your station, and also for your suggestions regarding the elimination of this interference. I shall try some of your suggestions and later advise you of the results."

In answering such letters as the one first quoted, we cannot definitely assume that the listener's receiver is solely the cause of the trouble. It is interesting to note the many strange phenomenon which occur in the transmission and reception of radio waves. We can never dispute anyone and say with positive assurance that the signals from W-M-B-I are not broad in a given locality. Neither the radio broadcasting transmitter nor the listener may be at fault. These phenomena mentioned above are due to natural causes, atmospheric conditions and interference caused by absorption from various objects, and remain somewhat of a mystery even to the greatest radio engineers.

Within the control room at the transmitting station, W-M-B-I has a small six tube receiving set, fully shielded and equipped with filters. With this receiver we are able to eliminate the powerful signal from W-M-B-I within two degrees on the dial. This is true even though the receiving aerial picks up sufficient energy from the transmitter to illuminate a common seventy-five watt electric light. This is proof positive to us that the wave emitted from W-M-B-I is sharp as it leaves the station.

Upon visiting the home of a complaining listener, of which there have been less than a dozen, a quick inspection of the receiving set and installation will quickly show if the receiver is poorly constructed and perhaps several years old and therefore tuning broadly. Usually a few simple suggestions regarding the length and direction of the antenna or the use of a wave trap will probably suffice to reduce the interference considerably.

It may seem strange to some that the operators should be willing to assist those who are cold and indifferent to the programs of W-M-B-I. In fact, this is the very reaction we have observed from several who have complained to us. They are quite likely to become suspicious because of our courtesy and willingness to co-operate with them in reducing the signal in their receivers from the station we represent. Indeed, they have a secret fear that there must be a "catch" somewhere.

If the broad tuning of their receiver is corrected and no further difficulty experienced in tuning out W-M-B-I we are not entirely content, but if these people, because of courtesy shown by the operators, should sometime tune in a program from W-M-B-I and should hear just a word or two that may bring conviction upon their heart, we are indeed happy. This is our main desire when we offer and render our

services. In such cases you may use the parlance of today and call it "the catch" if you will.

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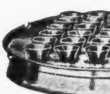
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